

# REPORT

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 3rd December 1910.

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| The proposal to grant more holidays to the officers of the Postal Department                             | ib.  |
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| Observation regarding the policy of the new Viceroy                                                      | ib.  |
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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

| No.             | Name of Publication.               | Where published. | Edition.   | Name, caste and age of Editor.                                                            | Circulation.                        |
|-----------------|------------------------------------|------------------|------------|-------------------------------------------------------------------------------------------|-------------------------------------|
| <b>BENGALI.</b> |                                    |                  |            |                                                                                           |                                     |
| 1               | "Bangabandhu"                      | Calcutta         | Weekly     | Barendra Lal Mukerjee, Brahmin, age 23.                                                   | 1,000                               |
| 2               | "Bangaratna"                       | Banaghat         | Do.        | Kanai Lal Das, Karmokar, age 30                                                           | The paper is not widely circulated. |
| 3               | "Bangavasi"                        | Calcutta         | Do.        | Behary Lal Sarkar, Kayastha, age 53                                                       | 15,000                              |
| 4               | "Bankura Darpan"                   | Bankura          | Do.        | Ram Nath Mukherji, v.L.M.S., Brahmin, age 49.                                             | 800                                 |
| 5               | "Basudeva"                         | Calcutta         | Do.        | Kedar Nath Bharati, Brahmin, age 35                                                       | 1,000                               |
| 6               | "Basumati"                         | Ditto            | Do.        | Suresh Chandra Samajpati                                                                  | 15,000                              |
| 7               | "Birbhum Hitaishi"                 | Suri             | Do.        | Bibhuti Bhushan Paitandi, Mukhtear                                                        | 300                                 |
| 8               | "Birbhum Varta"                    | Do.              | Do.        | Debendra Nath Chakravarti Brahmin, age 37.                                                | 800                                 |
| 9               | "Burdwan Sanjivani"                | Burdwan          | Do.        | Prabodha Nanda Sarkar, Kayastha                                                           | 900 to 1,000                        |
| 10              | "Chinsura Vartavaha"               | Chinsura         | Do.        | Dina Nath Mukherji, Brahmin, age 42                                                       | 850                                 |
| 11              | "Daily Hitavadi"                   | Calcutta         | Daily      | Panchcowri Banerji, Brahmin                                                               | 5,000                               |
| 12              | "Dainik Chandrika"                 | Ditto            | Do.        | Hari Dass Dutt, Kayastha, age 39                                                          | 400                                 |
| 13              | "Dharma"                           | Ditto            | Weekly     | Aravinda Ghosh, Kayastha, age 45                                                          | 2,000                               |
| 14              | "Dharma-o-Karma"                   | Ditto            | Monthly    | .....                                                                                     | .....                               |
| 15              | "Education Gazette"                | Chinsura         | Weekly     | Shibnarain Bannerji, M.A., B.L., Brahmin.                                                 | 1,500                               |
| 16              | "Ekata"                            | Calcutta         | Do.        | No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years. | 1,000                               |
| 17              | "Hitavadi"                         | Ditto            | Do.        | Panchcowri Banerji, Brahmin                                                               | 30,000                              |
| 18              | "Hindusthan"                       | Ditto            | Do.        | Hari Das Dutt, Kayastha, age 39                                                           | 1,000                               |
| 19              | "Jagaran"                          | Bagerhat         | Do.        | Behary Lal Roy                                                                            | 600                                 |
| 20              | "Jasohar"                          | Jessore          | Do.        | Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.                 | 500                                 |
| 21              | "Kalyani"                          | Magura           | Do.        | Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.                   | 1,200                               |
| 22              | "Karmayogin"                       | Howrah           | Do.        | Amarendra Nath Chatterji, B.A., Brahmin, age 32.                                          | 2,000                               |
| 23              | "Khulnavasi"                       | Khulna           | Do.        | .....                                                                                     | .....                               |
| 24              | "Manbhum"                          | Purulia          | Do.        | Bagola Chandra Ghose, Kayastha, age 37.                                                   | About 300                           |
| 25              | "Matribhumi"                       | Chandernagore    | Do.        | Surendra Nath Sen, age 32, Hindu                                                          | 500                                 |
| 26              | "Medini Bandhav"                   | Midnapore        | Do.        | .....                                                                                     | .....                               |
| 27              | "Mihir-o-Sudhakar"                 | Calcutta         | Do.        | Sayyid Osman, Muhammadan, age 35; Maulvi Reyazuddin Ahmad, Muhammadan.                    | 4,000                               |
| 28              | "Murshidabad Hitaishi"             | Saidabad         | Do.        | Bonwari Lal Goswami, Brahmin, age 45.                                                     | Small.                              |
| 29              | "Navajivani-o-Swadeshi Christian." | Calcutta         | Tri-weekly | Revd. Lal Behari Shih, Native Christian, age 24.                                          | 300                                 |
| 30              | "Nayak"                            | Ditto            | Daily      | Priya Nath Guha, Kayastha, age 37                                                         | 3,000                               |
| 31              | "Nihar"                            | Contai           | Weekly     | Madhusudhan Jana, age 60                                                                  | 200                                 |
| 32              | "Pallivarta"                       | Bongong          | Do.        | Charu Chandra Roy, Kayastha, age 36                                                       | 400                                 |
| 33              | "Pallivasi"                        | Kalna            | Do.        | Sosi Bhushan Banerji, Brahmin, age 44                                                     | 600                                 |
| 34              | "Prachar"                          | Calcutta         | Monthly    | .....                                                                                     | .....                               |
| 35              | "Prasun"                           | Katwa            | Weekly     | Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.              | 500                                 |
| 36              | "Pratihar"                         | Berhampore       | Do.        | Kamakhyas Prosad Ganguli, Brahmin, age 61.                                                | Poor.                               |
| 37              | "Purulia Darpan"                   | Purulia          | Do.        | Amulya Ratan Chatterjee, Brahmin, age 38.                                                 | About 300                           |
| 38              | "Ratnakar"                         | Asansol          | Do.        | Bakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.       | 500                                 |
| 39              | "Samaj Darpan"                     | Salkia           | Do.        | Purna Chandra Mukherji, Brahmin, age 48.                                                  | 140                                 |
| 40              | "Samay"                            | Calcutta         | Do.        | Ganendra Nath Das, M.A., B.L., Brahmo, age 56.                                            | 300                                 |
| 41              | "Samvad Purnachandrodaya"          | Ditto            | Daily      | Purna Chandra Ghattak, Brahmin, age 45.                                                   | 50                                  |
| 42              | "Sanjivani"                        | Ditto            | Weekly     | Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.                                        | 7,000                               |
| 43              | "Sevika"                           | Diamond Harbour  | Monthly    | .....                                                                                     | .....                               |
| 44              | "Soltan"                           | Calcutta         | Weekly     | Maulvi Muhammad Monirassam, Musalman.                                                     | 1,500                               |



## LIST OF NEWSPAPERS—concluded.

| No.                     | Name of Publication.                           | Where published. | Edition.    | Name, caste and age of Editor.                                               | Circulation. |
|-------------------------|------------------------------------------------|------------------|-------------|------------------------------------------------------------------------------|--------------|
| <b>BENGALI—concl'd.</b> |                                                |                  |             |                                                                              |              |
| 45                      | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ...     | Weekly      | Mrinal Kanti Ghose, Kayastha, age 39                                         | 2,600        |
| 46                      | "Twenty-four Parganas Vartavaha."              | Bhawanipur ...   | Do.         | Hem Chandra Nag, B.A., Kayastha, age 27.                                     | 1,000        |
| <b>HINDI.</b>           |                                                |                  |             |                                                                              |              |
| 47                      | "Banga Kesri" ...                              | Calcutta ...     | Fortnightly | Newsadika Lal, Kayastha, age 36                                              | 200          |
| 48                      | "Bharat Bandhu" ...                            | Ditto ...        | Weekly      | Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47. | 3,200        |
| 49                      | "Bharat Mitra" ...                             | Ditto ...        | Do.         | Ram Kishore Singh, Ondhia Kurma, age 30.                                     | 500          |
| 50                      | "Bihar Bandhu" ...                             | Bankipore        | Do.         | Prantosh Dutta, Kayastha, age 36                                             | 1,000        |
| 51                      | "Bir Bharat" ...                               | Calcutta ...     | Do.         | Rev. Dr. A. Nottrott                                                         | 1,000        |
| 52                      | "Ghar Bandhu" ...                              | Ranchi ...       | Fortnightly | Hari Kissen Joahar, Khettri, age 31                                          | 6,000        |
| 53                      | "Jain Pataka" ...                              | Calcutta ...     | Monthly     | Rao Purandkar, Mahratta, Brahmin, age 28.                                    | 3,000        |
| 54                      | "Hindi Bangavasi" ...                          | Ditto ...        | Weekly      | S. K. Tebrevala, Hindu, age 35                                               | 500          |
| 55                      | "Hitvarta" ...                                 | Ditto ...        | Do.         | Radha Mohan Gokulji, Vaisya, age 40                                          | 300          |
| 56                      | "Lakshmi Upadesh Lahri" ...                    | Gaya ...         | Monthly     | Ambika Prasad Bajpa                                                          | 200          |
| 57                      | "Marwari" ...                                  | Calcutta ...     | Weekly      | Shukul Narain Panday, Brahmin, age 35.                                       | 250          |
| 58                      | "Sattya Sanatan Dharm" ...                     | Ditto ...        | Do.         | Pandit Jaganand                                                              | 142          |
| 59                      | "Sri Sanatan Dharm" ...                        | Ditto ...        | Do.         | .....                                                                        | .....        |
| 60                      | "Shiksha" ...                                  | Arrah ...        | Do.         | .....                                                                        | .....        |
| 61                      | "Tirhut Samachar" ...                          | Muzaffarpur      | Do.         | .....                                                                        | .....        |
| 62                      | "Bara Bazar Gazette" ...                       | Calcutta ...     | Do.         | .....                                                                        | .....        |
| 63                      | "Burman Samachar" ...                          | Ditto ...        | Monthly     | .....                                                                        | .....        |
| <b>PERSIAN.</b>         |                                                |                  |             |                                                                              |              |
| 64                      | "Namai Muqaddas Hablul Matin."                 | Calcutta ...     | Weekly      | Sayyid Jalaluddin, Shiah, age 59                                             | 1,000        |
| <b>URDU.</b>            |                                                |                  |             |                                                                              |              |
| 65                      | "Al Punch" ...                                 | Bankipore        | Weekly      | Syed Husain, Muhammadan, age 36...                                           | 250          |
| 66                      | "Darus Sultanat" ...                           | Calcutta ...     | Do.         | Quasi Abdul Latif, Muhammadan, age 36.                                       | 400          |
| 67                      | "Star of India" ...                            | Arrah ...        | Do.         | Munshi Muhammad Zaharul Haq, Muhammadan, age 40.                             | 350          |
| <b>URIYA.</b>           |                                                |                  |             |                                                                              |              |
| 68                      | "Garjatbasini" ...                             | Talcher ...      | Weekly      | Bhagiratti Misra, Brahmin, age 41                                            | .....        |
| 69                      | "Manorama" ...                                 | Baripada ...     | Do.         | Baidya Nath Singh, Sikh, age 32                                              | 700          |
| 70                      | "Nilachal Samachar" ...                        | Puri ...         | Do.         | Dinabandhu Garhnaik, Chasa, age 35.                                          | .....        |
| 71                      | "Sambalpur Hitaishini" ...                     | Bamra ..         | Do.         | Harish Chandra Sarkar, Sadgope, age 53.                                      | 500          |
| 72                      | "Samvad Vahika" ...                            | Balasore ...     | Do.         | Ram Tarak Sen, Tamuli, age 48                                                | 600          |
| 73                      | "Uriya and Navasamvad" ...                     | Cuttack ...      | Do.         | Gauri Sankar Roy, age 76                                                     | 1,000        |
| 74                      | "Utkal Darpan" ...                             | Sambalpur        | Do.         | .....                                                                        | .....        |
| 75                      | "Utkal Dipika" ...                             | Cuttack ...      | Do.         | .....                                                                        | .....        |
| 76                      | "Utkal Sakti" ...                              | Calcutta ...     | Do.         | .....                                                                        | .....        |
| 77                      | "Utkal Varta" ...                              | Ditto ...        | Do.         | Moni Lal Moherana, Karmokar,                                                 | 500          |



( 1353 )

*Additions to, and alterations in, the list of Vernacular Newspapers.*

| Circulation. | No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|--------------|-----|----------------------|------------------|----------|--------------------------------|--------------|
| 2,600        | 28A | "Muhammadi"...       | Calcutta ...     | Weekly   | .....                          | .....        |
| 1,000        | 43A | "Surbarnabanik"      | Do. ...          | Do.      | .....                          | .....        |
|              | 8A  | "Biswadut" ...       | Howrah ...       | Do.      | .....                          | .....        |







## I.—FOREIGN POLITICS.

UNDER the heading noted in the margin the *Namai Muqaddas Hablul*

A fresh game.

*Matin* [Calcutta] of the 21st November points out that the unjust object of Russia, which is known

to the world in general and Persia in particular, is to obtain political advantages and her opposition to the freedom of the Persians so necessary for her progress leaves no doubt about it, for in spite of the fact that the Russian representatives have admitted that there is no longer any necessity of stationing troops in Russia, and the English papers have confirmed it; the Russians, however, demanded certain concessions when Persia requested her to remove those troops.

This falsifies the professed object, viz., the protection of the foreign subjects. The demand shows first, a breach of the promise made by Russia with regard to the presence of Russian troops in Persia, and, secondly, that it is a lie that Russian troops were imported merely to maintain peace in the country, or to protect trade and the lives of the foreign residents. The protest recently entered by the Persians has shown to the world that the latter have not considered the presence of the troops in Persia at all necessary. Russia seeing that it was no longer possible to station troops in Persia has, according to her old nature and habit, been devising one excuse or another for prolonging their stay, and accordingly her Consul said that until the Persian Foreign Office gave a satisfactory reply to the charge of the Persians having not shown due respect to the Russian standard the Russian troops could not be removed.

The political game of Russia is no longer a secret to anybody. She knows that Persia cannot submit to the excesses of Russia; nor would the other Powers who have any political or economic interest in Asia would put up with her aggression. She is wrong if she thinks that by severe measures on her part according to her nature, or by taking advantage of the awe in which she has been holding Persia for a hundred years, she would succeed in gaining her object.

The paper then goes on discussing what course Persia should take under the circumstances, and advises the Persians to shake off the fear in which they stand of the

Russians considering the recent awakening in the country. It may also be stated here that the neighbours have entered into an alliance with each other for the purpose of giving troubles to Persia, and each is helping the other in attaining its object, for Sir Edward Grey addressed his memorandum at a time when the Persians adopted the policy of boycotting Russian goods, in order to divert the attention of the Persians from the question of the removal of the Russian troops and just when the attention of the Persians was diverted from the north to the south, the Russian Consul with a view to support the allied Power had recourse to unconstitutional methods referred to before.

The patriotic Persians who love their country and religion and wish to maintain her independence should give up their personal hostilities and try their best to make the boycott agitation of the Russian goods as general and widespread as possible, dealing severely with any one who may stand against it. The Persians should know that they have the support of all right-minded men. The Musalmans all over the world sympathize with them. The Persians know that this is a golden opportunity for them which they should avail of by all means.

In the course of a long article the same paper points out that the Baghdad Railway project of Germany is the cause of this alliance, for no Power would be able to compete with Germany in trade not only in central, but the whole of Asia when this line is completed. And as political influence goes hand in hand with economical progress Germany would acquire great political influence in the East which would be specially injurious to Russia, and England seeing that her own economic and political gain lay in giving up her rivalry with Russia agreed to the partition of Persia.

The secret of Anglo-Russian alliance.

NAMAI MUQADDAS  
HABUL MATIN,  
Nov. 21st, 1910.



The *Times*, in commenting on the treaty while it was about to be ratified, quoted certain Russian papers which proposed a construction of a railway line connecting Russia with India.

The object of this line is to make the Baghdad line useless, but, asks the paper, if Germany would only look on while this project, which means ruin to her own enterprise, would be given effect to if clever England permit the construction of a line which would help Russia in bringing twenty thousand troops to India's frontier at a slight notice. Does not Persia know that the subjugation of Manchuria was due to the construction of a railway line through it? Considering the rivalry of Germany and Turkey, opposition of Persia and the predominance of England, there is little likelihood of this line being constructed. From what has come to light about this line it does not appear that it will be of advantage to the English. The only object of the allied neighbours in obtaining concession for the line is to establish their own police jurisdiction over the country both in the north and the south and to declare that the line could not be constructed till there was peace over the tract. The whole question should therefore receive due consideration, and it behoves both the ministers and representatives of the people not to leave the Foreign Department to deal with the question alone.

In the course of another article the same paper tries to show that Sir Edward Grey's Memorandum is not due to the disturbances in the south. At the end of its arguments the paper says that Persia was not given enough time to put her house in order. The English adopted the same policy in the south as the Russians did in the north, and that there is no doubt that if sufficient time is given Persia would carry out all the needed reforms herself provided there is no interference from foreigners and the foreign troops are withdrawn.

2. Noticing the feeling of pleasure and satisfaction which the withdrawal of British troops from Persia has produced among the Muhammadans, the *Hitvarta* [Calcutta] of the 24th November apprehends very serious results to follow the refusal of Russia to withdraw her troops.

3. The following observations occur in a long article under the heading the "Whites and Blacks" in which the *Hitvarta* [Calcutta] of the 24th November dwells upon the hardships and humiliations that the blacks are made to suffer in South Africa as well as other colonies.

Great men of sound statesmanship have pronounced that if a satisfactory settlement is not arrived at in this struggle between the "whites" and "blacks" fire of unrest will assume serious dimensions throughout the British Empire.

Australia took the lead in closing its doors against all Asiatics, and other colonies have followed suit. Of the coloured races in South African colonies the majority are Indians, some of whom are wealthy merchants or own landed property. Apprehending their ruin they raised their voice of protest against the monstrous laws, and the voice is being echoed in India as well as other parts of the British Empire.

Enumerating the many laws which have been passed in South African colonies heaping humiliations and disabilities upon the unfortunate "blacks" the paper remarks that the crowning cruelty is that in jails no regard is being had of the religious or social sentiments of the people imprisoned under those monstrous laws—so much so that the colonial brutes have no scruple whatsoever in employing the prisoners even in the filthy work of a sweeper.

Christian missionaries are very enthusiastic in describing the tyranny of the Brahmins in the past on the depressed classes (they will not call them low classes); but we can say with honest conviction that their co-religionists of white race, citizens of the British Empire, are treating poor Indians with atrocities much grosser than those of the Brahmins as conceived by the fertile imagination of the missionaries.

How is it that the sons of England known for their love of equality and liberty take to such barbarous ways when they settle in a colony? Why this friction in the colonies when there is no difference at all between the white and the coloured races in England? The paper then dwells at some length

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upon the reasons which the colonists put forward in justification of their action adopted in order to disallow the Indians to settle there, and concludes from these that the good qualities of the Indian immigrants are the cause of their suffering, remarking that in the case of a weak, conquered and fallen nation even the good qualities amount to so many disqualifications.

In conclusion the journal hopes that if the Government of India remain firm in protecting their subjects, some reasonable solution of this problem will not be so difficult.

4. Referring to the decision of the British-Afghan Commission that the robbers and the *badmashes* of the Frontier Province should be made to live at a distance of not less than 50 miles from the frontier, the *Hindi Bangavasi* [Calcutta] of the 28th November observes that when it is seen that every individual there (not excepting young boys) is good enough for creating a disturbance, the officers will be unable to act according to the Commission's decision, for how can they distinguish a *badmash* from one who is not.

HINDI BANGAVASI,  
Nov. 28th, 1910.

## II.—HOME ADMINISTRATION.

### (a)—Police.

5. The *Jasohar* [Jessore] of the 19th November says that about six months ago punitive police forces were quartered on 26 or 27 villages in the Khulna and Jessore districts. Now, the evidence for the prosecution in the Khulna and Jessore political dacoity cases goes to show that many of these villages do not contain men of any dangerous character, and that their inhabitants are in no way implicated in the dacoities or the conspiracies for committing them. It is hoped that considering this fact, the authorities will be kind enough to withdraw the punitive forces from such villages, and thus save the poor villagers from the heavy and oppressive burden of maintaining those forces any longer.

JASOHAR,  
Nov. 19th, 1910.

6. Referring to the loss to neighbouring houses caused by an outbreak of fire in a workshop of fireworks at Amirtsar, the *Hitvarta* [Calcutta] of the 24th November opines that manufacture of fireworks should not be allowed within a town. There is no objection if fireworks be sold in towns, but the workshops must be outside the populated area.

HITVARTA,  
Nov. 24th, 1910.

7. The *Sanjivani* [Calcutta] of the 24th November, referring to the allegation that the Deputy Commissioner of Silchar did not permit a Vaishnav singing procession issuing from the temple of the god Samsunder to proceed, although a pass had been taken out for it, remarks that it is acts of this kind that serve to increase unrest, and enquires whether the authorities will enquire into and pass suitable orders in the matter.

SANJIVANI,  
Nov. 24th, 1910.

8. Referring to the stopping of a *kirtan* procession at Silchar as published by the *Amrita Bazar Patrika*, the *Bihar Bandhu* [Bankipur] of the 26th November remarks that some times the officials go against the Queen's Proclamation which forbids, in plain words, any interference with religious affairs; and hopes that His Honour the Lieutenant Governor of Eastern Bengal and Assam will order an enquiry into the case under reference.

BIHAR BANDHU,  
Nov. 26th, 1910.

9. The *Basumati* [Calcutta] of the 26th November says:—  
A *sankirtan* party, which had regularly taken out a license, issued from the Samsunder temple at Silchar and was going round the town when the local Deputy Commissioner ordered the music to be stopped through a chaprasi. The inhabitants of Silchar have wired the incident to Sir Lancelot Hare, and are eagerly awaiting His Honour's decision in the matter. *Sankirtan* is an integral part of Vaishnav religious worship. It is incomprehensible why the Deputy Commissioner interfered with it and wounded the religious feelings of Vaishnavas.

BASUMATI,  
Nov. 26th, 1910.



DAILY HITAVADI,  
Nov. 29th, 1910.

10. We are informed, writes the *Daily Hitavadi* [Calcutta] of the 29th November, that the news which we recently published about police oppression on members of the *Arunachal Asram* in Sylhet is thoroughly unfounded. Rasik Lal Dutta Ray, who tells us this, calls himself a brother of Suryya Kanta Datta, the man said to have been wrongfully arrested by the police, and says that the latter is living with his brother in his ancestral home. Rasik Babu further says that the local people, displeased at the conduct of Swami Dayananda, petitioned the local Deputy Commissioner against him, and that if the police has done anything it must have been owing to that petition. If what Rasik Babu says is true, we regret our previous publication.

Panic in *Arunachal Asram*—a protest.

(b)—Working of the Courts.

HITVARTA,  
Nov. 24th, 1910.

11. The *Hitvarta* [Calcutta] of the 24th November 1910 writes that while commenting on the High Court judgment in the *Karmayogin* case the *Statesman* has plainly defamed Justice Fletcher, for it accuses His Lordship of not only partiality but also of supporting the extremists' views having acquitted the accused printer. If it is not contempt of court to say so, the *Hitvarta* observes, one is unable to understand what contempt of court is. If the Government does not proceed against the *Statesman* for this, we shall conclude that the severity of law in this country is meant for Indians only and not for white writers who are at liberty to ignore it.

*Statesman* committing contempt of court.

HITVARTA,  
Nov. 24th, 1910.

12. Not knowing who is responsible for having delayed the release of Manomohan Ghosh, the accused in the *Karmayogin* case, after the order of his acquittal by the High Court, and who will compensate for the loss which the accused has suffered from the delay, the *Hitvarta* [Calcutta] of the 24th November says that a sifting enquiry should be made into the matter.

*Karmayogin* case.

BASUMATI,  
Nov. 26th, 1910.

13. The *Basumati* [Calcutta] of the 26th November says:—  
An English soldier named Toby had fired on some Indians at the Hindupur Railway Station, two of whom have since died. Toby was tried by a lower Court, and its decision formed at that time a subject of criticism in many newspapers. The Madras Government has recently sent up the papers of the case to the Madras High Court. The Lower Court distinctly said that the poor men who had been killed had done no harm to Toby. It now remains to be seen what judgment the High Court passes in the case.

The Toby shooting case in Madras.

(c)—Jails.

SANJIVANI,  
Nov. 24th, 1910.

14. The *Sanjivani* [Calcutta] of the 24th November says that the order for the discharge of the printer of the *Karmayogin* by Justices Fletcher and Holmwood was passed on Monday, the 7th November. How was it then that the order in question was not communicated to the Presidency Magistrate till the 14th? Some say that the delay was due to holidays falling within the intervening period. But the Court remained closed only on the 11th and 12th on account of the Jagadhatri puja. Could not the order be communicated by the High Court before that?

Detention of the printer of the *Karmayogin* in jail.

BANGAVASI,  
Nov. 26th, 1910.

15. The *Bangavasi* [Calcutta] of the 26th November asks, How is it that the printer of the *Karmayogin*, who should have been discharged on the 7th instant, was discharged so late as the 17th instant? The pleader on behalf of the printer urged that this was not the first occurrence of the kind, there having been previous instances of similar delay. This state of things is not certainly satisfactory.

"Delay in discharge."

DAILY HITAVADI,  
Nov. 30th, 1910

16. The *Daily Hitavadi* [Calcutta] of the 30th November cites a second case, the first being that of the printer of the *Karmayogin*, in Bengal, of detention in jail after termination of sentence. It is said that a man named Ganapati

Another case of detention in jail longer than warranted.



Ayer was detained in a Madras jail till the 15th November last although the term of his sentence had expired on the 7th October previous.

(d)—Education.

17. The *Hitvarta* [Calcutta] of the 24th November publishes a contribution in which the writer, after expressing gratitude for the interest which the Government takes in the education of the people and the arrangement which it has made in that direction, complains of the disappointing attitude of some of the officials citing a particular example.

The residents of Mandhna, a village in Cawnpur, resolved to open a library for public benefit and built a house for it near the village school. The Sub-Deputy and Deputy Inspectors of Schools were aware of this proposal even before the construction of the house was commenced, and on enquiry they were told that the library would consist of only religious and literary books in Sanskrit and Hindi, and no books relating to political subjects. No objection was raised then, but after the completion of the house, just at the time when people were thinking of selecting some suitable day for opening the library, the Naib Tehsildar visited the village and announced the Magistrate's order, as a result of the report of the Deputy Inspector of Schools, that the library should be kept at some place other than the school premises.

The writer draws the attention of the Director of Public Instruction to this, and says that such officers are a disgrace to the Education Department.

18. One signing himself "An old expert" writes as follows to the *Khulnarasi* [Khulna] of the 26th November:—

The District Boards and primary education.

The number of inspecting officers has been increased without any corresponding increase in the frequency of inspections of primary schools. Formerly when there was but one Sub-Inspector a school used to be inspected once or twice a year; now that there are two or three Sub-Inspectors a school is not perhaps inspected even once in a year.

The growing antipathy to Hindus on the part of Musalmans leads ignorant cultivators of that community to start a school of their own even in villages where there is already a good one under a Hindu teacher, and by reason of the partiality of Musalman Sub-Inspectors such schools succeed in securing handsome grants-in-aid to the necessary stoppage or diminution of the grants of the Hindu schools. The growth of these Musalman village schools is like that of Jona's gourd. They are full of students at the time of starting, but the number dwindles away to nothing as soon as the agricultural season arrives or fees are demanded. The teachers of these schools, however, go on submitting returns and pocketing aids while following some other occupation. It is doubtful whether these schools are ever subjected to the inspection of inspecting officers when they come. Besides this, there is also a drain on the slender resources of the District Boards in the shape of grants for Musalman madrasahs and mukhtabs. The educational grants of the District Boards are mainly intended for the promotion of primary education, and if madrasahs and mukhtabs, which are schools for religious instruction, receive such grants there is no reason why the Sanskrit *tois* also should not receive them. The funds of the District Board should be devoted to instruction in Bengali, which is the mother tongue of both Hindus and Musalmans, as well as in elementary arithmetic.

There are also very frequent changes in the rates of grant, ordinary as well as that granted on results of examination, without any assignable reason, the rate of the former sort of grant having been on an average Rs. 3 during the last year and that of the latter Rs. 2 during the last half year.

As for night and girls' schools, excepting the few that are maintained by direct Government aid, these can expect no fees from their scholars, but must therefore depend absolutely on aid received from the District Board, which is not even enough to meet the cost of lighting and purchase of books and slates for the scholars. These night schools are sometimes fallen back upon by teachers of day schools in the hope of eking out their income.

HITVARTA,  
Nov. 24th, 1910.

KHULNARASI,  
Nov. 26th, 1910.



No wonder then that competent and experienced teachers are retiring from the field in favour of less competent people who have no other means of living open to them.

Then each village must have a primary school of its own, for boys of tender years cannot be expected to walk a long distance for the sake of education. The number of scholars must therefore be limited, ranging generally from 20 to 30 and but rarely reaching the figure of 50. It is only the middle class in villages which care for the education of their sons because they have to rely upon clerical service for a living. But they can ill afford to pay high fees. The fees have therefore to be fixed at the rate of one, two, three and four annas for Lower Primary schools and from six to eight annas in the case of Upper Primary schools. Then again students have to be admitted free even in excess of the regulation number of 5 per hundred. The rate of aid granted by the District Board is fixed with reference to the number of students and average attendance and such aid varies from eight annas to Rs. 2 in the case of Lower Primary schools while the maximum rate in the case of Upper Primary schools this year is Rs. 5, which must be divided between two teachers. The income from fees ranges from Rs. 2 to Rs. 5.

Under these circumstances it would not be wrong to charge the educational authorities with want of proper attention to the interests of primary education. Indeed, they themselves, in their annual reports, plead want of funds for the unsatisfactory condition of such education and assign low remuneration as the reason why competent teachers are not forthcoming. Retrenchments in less necessary directions should be effected to secure an ample educational fund. Nothing but free education will bring about satisfactory progress of primary education.

*BIHARAT MITRA*,  
Nov. 26th, 1910.

19. The *Bharat Mitra* [Calcutta] of the 26th November regrets that the Government is not liberal in giving professorial appointments to the Indians of high educational

Indian Professors.

qualifications and supports the views of its contemporary the *Parsee* that the graduates of Indian universities are in some respects more capable than the fresh graduates coming from Oxford or Cambridge, for the former know the needs of the Indian students better and are intimately acquainted with their manners, mode of life and language.

(e)—Local Self-Government and Municipal Administration.

*TIRHUT SAMACHAR*,  
Nov. 24th, 1910.

20. The *Tirhut Samachar* [Muzaffarpur] of the 24th November has heard that rats are dying at Chhap, a local village, and

Plague in Muzaffarpur District.

several deaths have also occurred, though it is doubtful whether they were from plague or some other disease.

The paper hopes that the District Magistrate as well as other officers will do the needful.

*DAILY HITAVADI*,  
Nov. 29th, 1910.

21. The *Daily Hitavadi* [Calcutta] of the 29th November writes as follows under the heading "Malaria in Bengal":—

Malaria in Bengal.

The excessive rains which fell in Bengal during the last Bhadra and Aswin have caused a serious outbreak of malaria in all villages throughout the province, and with particular vehemence in villages within the Burdwan and Presidency Divisions. And the disease has nowadays got the peculiarity that it is in many cases developing pneumonia or typhus. The few that are well-to-do are flying to Calcutta or the nearest head-quarter town for medical treatment. But the poorer middle-classes are suffering and dying in their village homes practically without any medical treatment. If this state of things continues Bengal villages will before long become altogether destitute of Bhadralog population.

Sir Edward Baker, an old Bengal Civilian, has surely a wide experience of Bengal villages. We, therefore, ask him, how long will malaria be allowed to make havoc on Bengal villagers? Subjects as we are we have a claim on our rulers to be allowed to live. And of course our rulers ought to do something to meet this claim on our part. Mere appointment of commissions, writing of reports and similar useless waste of pen and ink will not satisfy us. We every day see that clearing of jungles, good



conservancy, supply of wholesome drinking water and like sanitary measures have invariably the effect of checking malaria. Opening of railway stations and establishment of mills have, through the improvements which in due course followed them, to a large extent, freed from malaria such villages as Naihati, Garifa, Bandel, Sahaganj and Kanchrapara. Supply of filtered water and a good drainage have improved the health of Burdwan. In fact, in all well-working municipal towns, malaria has been checked by the adoption of such sanitary measures. We are consequently led to say that if Government will arrange for clearing jungles, supplying good drinking water and providing good drainage in Bengal villages, malaria will be greatly suppressed in them, and life will return to their inhabitants. Nothing will be effected in this direction by the people themselves, and we shall presently say why.

The number of rich men is not increasing in Bengal villages. Such men as make good earnings generally take up their residence in Calcutta or in mufassil head-quarter towns. To excavate new tanks in villages or to improve their sanitation in any other way is beyond the means of people who have only a small competence to live upon. Besides this, old tanks are generally joint properties and are, consequently, left uncared for. And officers of zamindars object to new tanks being excavated unless large *salamis* are paid. Above all, long suffering has practically reduced the Bengali villagers to mere stocks and stones. They live because they do not die; they make no effort to live, show no great zest for life. Give them filtered water they will use it. But in its absence they will neither re-excavate the foul tanks at the back of their houses nor filter the water they drink through charcoal and sand. In short, they may live, if you kindly keep them alive, but of themselves they will make no effort for living. They busy themselves with foolish and ruinous litigation, mischievous party-quarrels and the idlest gossips. Village *punchayets* are in many cases oppressive and in others useless so far as village sanitation is concerned. In this state of things, if Bengal villagers can enjoy life and health for some time, then alone they will learn to live and keep themselves alive. Without resuscitation of life in Bengal villages, no administrative reform will be of any avail to us, for without village life we shall have no national existence.

(h)—General.

22. The *Jasohar* [Jessore] of the 19th November reproduces, without acknowledgment, a paragraph from the *Daily Hitavadi* of the 19th instant on the subject indicated on the margin (*vide* Weekly Report on Native Papers for the week ending the 26th November, 1910, paragraph 37).

JASOHAR,  
Nov. 19th, 1910.

23. The *Sanjivani* [Calcutta] of the 24th November says that the creation of an Executive Council in Western Bengal to the exclusion of Eastern Bengal serves to create a material point of difference between the administrative systems obtaining in the two provinces. The writer also remarks on the refusal of the boon to the Punjab and the United Provinces. With reference to the appointment of Rai Kishori Lal Gosain Bahadur to the Executive Council the remark is made that the Rai Bahadur is a zamindar and it is not known in how far he is in touch with the general public. It would be better not to appoint representatives of the zamindar class to such offices. The hope is, however, expressed that the Rai Bahadur will have regard to the aspirations of the people and evince an ability that will reflect credit on his country.

SANJIVANI,  
Nov. 24th, 1910.

24. Referring to the appointment of Rai Kishori Lal Gosain Bahadur to the *Hitvarta* [Calcutta] of the 24th November, without meaning any disrespect to his abilities, is of opinion that although people are not dissatisfied with his appointment a better selection was possible.

HITVARTA,  
Nov. 24th, 1910.

The Bengalis entertained hopes, the paper adds, that in connection with this arrangement some modification of the Partition would be given effect to; but they have been disappointed. The uncompromising stubbornness of the authorities in this matter does not become a worthy Government.



JASOHAR,  
Nov. 19th, 1. 10.

25. The *Jasohar* [Jessore] of the 19th November says that unless Mr. Gait's order to the effect that the depressed classes should not be counted as Hindu in the ensuing census is retracted, a fresh ground for unrest will be created in the Hindu community.

HITVARTA,  
Nov. 24th, 1910.

26. Continuing its article on the "Decrease in the figures of Hindu population" (at the coming census) the *Hitvarta* [Calcutta] of the 24th November discusses the special feature of the Hindu religion as expounded by Mr. Tilak to be threefold—belief in one God but also His multifarious manifestations in the world and belief in the Veda as the highest authority, and says that this definition also is narrow and does not include all the Hindus.

SHIKSHA,  
Nov. 24th, 1910.

27. The *Shiksha* [Arrah] of the 24th November defines the term Hindu as follows:—

*Ibid.* The race that inhabits India since prior to the arrival of the Muhammadans, Christians and the Parsees and has not been converted to any of these religions is Hindu.

The paper regrets that the Government has ordered that the Arya Samajists, Jains, Brahmos and the Sikhs should not be counted as Hindus.

If the Hindus are sorry to lose their brethren, the paper advises, they should approach the Government with their grievance.

The journal also warns the Hindi-speaking public against the tactics of certain enumerators who write Urdu against the names of Hindi-speaking men also of their own accord.

PRASUN,  
Nov. 25th, 1910.

Hindi at the coming census.

28. The *Prasun* [Katwa] of the 25th November says:—

Mr. Gait, the Census Commissioner, has resolved to exclude the depressed classes from the category of Hindus on the ground that higher class Hindus deem them unclean and do not allow them to enter into temples of gods and goddesses. In this he has followed the advice of the Moslem League. Minus the lower classes who form the bulk of the Hindu population of the country, the number of Hindus will come down to a very small figure. And in that case the Hindus will not be entitled to send any representatives to the expanded Legislative Councils.

MUHAMMADI,  
Nov. 25th, 1910.

29. The *Muhammadi* [Calcutta] of the 25th November complains that the just and reasonable protest of the Musalman weaving community against the determination of the Census authorities to designate its members as *jolas* remains unheeded. The writer next says that the demand of the Hindus to have all non-Christian and non-Musalman inhabitants of India counted as Hindus in the ensuing census should by no means be granted, for, as a matter of fact, there are many races in India which, without being Christian or Musalman, are not Hindu. The Hindu demand is only a political move, intended to place the Musalmans at a political disadvantage. The Moslem League has represented the matter to the authorities. But the *Musalman* takes the League to task for having urged that the depressed classes should be considered non-Hindu. We, says the *Muhammadi*, do not know exactly the contents of the memorial of the League to the Government. If the League has simply prayed that the depressed classes should be put under the category of non-Hindus, we are unable to commend its effort. But if it has proposed that all such people as are really non-Hindus, should not be counted as Hindus simply because they are neither Christians nor Musalmans, it has the support of all Musalmans.

BASUMATI,  
Nov. 26th, 1910.

30. The *Basumati* [Calcutta] of the 26th November says:—

Mr. Gait's order about the depressed classes. Mr. Gait, the Census Commissioner, has not the authority, and for the matter of that no Government servant has the authority, to issue any order as to who is to be considered a Hindu or who is not. Whoever calls himself a Hindu should be considered a Hindu. But Mr. Gait has issued an instruction to the effect that the depressed classes of Hindus should be enumerated under a distinct heading. The depressed classes such as Muchi, Chandal, Harhi, etc., are Hindus in every sense of the term. Brahmins officiate in their houses and they follow the ordinances of Hindu *Shastras*. It



is, therefore, inconceivable why Mr. Gait has ordered a different classification of them. The *Tribune* of Lahore says:—

"It is not stated at whose instance the Census Commissioner came to prepare such a note. All that we know is that the Moslem League has represented to the Government of India that the lower classes of Hindus should not be ranked as Hindus, with the transparent object of reducing the immense Hindu majority on paper, and this is considered a reasonable demand by Muhammadans."

We do not know how far the *Tribune* is right. We cannot bring ourselves to believe that the Moslem League could make such an unjustifiable demand, or that the authorities could be guided by it. We do, however, hope that the order issued by Mr. Gait will be withdrawn if its unjustifiable nature is brought home to the Government. As regards the benefit which, it is said, the Musalm an community expects to derive from Mr. Gait's order, the *Tribune* says:—

"If to please the Moslem League the number of Hindus has to be diminished under what classification are the lower classes to be placed? Numerical inferiority has not proved a disadvantage to Mahomedans, since the new policy of giving them political importance. But otherwise a new classification of Hindus and non-Hindus will be utterly and absolutely wrong. It is arbitrary; it is unmeaning."

The *Amrita Bazar Patrika* has truly remarked that at a time when the authorities are trying to earn the good will of the people such a step on their part calculated only to create suspicions in men's minds is really astonishing. The attention of Lord Hardinge is drawn to the matter.

31. The *Murshidabad Hitaishi* [Saidabad] of the 23rd November recommends the extension of the system of transmission of revenue and road-cess by one and the same *challan* to the Murshidabad district on the ground that this is likely to promote public convenience. There is no reason why the introduction of this system should do away with the fortnight's allowance now made for the deposit of road-cess.

MURSHIDABAD  
HITAISHI,  
Nov. 23rd, 1910.

32. Syed Vilayet Hossain Khondkar writes as follows to the *Sanjivani* [Calcutta] of the 24th November:—

SANJIVANI,  
Nov. 24th, 1910.

Syed Ismail Shiraji.

Everybody is aware of the evil plight of Syed Ismail Hossain Shiraji. At the age of fifteen he composed a poem entitled "Analprabaha," which for 10 or 12 years were published and sold by the late Maulvi Meherulla. At last seeing the large sale of the book he published it himself in 1314 B. E. But after this long while the book has been found seditious and the author punished. Shiraji Saheb and his family are deeply ashamed of and sorry for this action of his. He apologised to Government for it. But this having no effect he tendered long ago a letter of apology to the Bengal Government. No satisfactory reply has yet been received to it. Is it proper to punish a man when he sees his own fault and is determined to mend his ways? Clemency will not evince weakness on the part of Government, for

"The valour of the valiant is displayed in forgiving wrongs."

Taking advantage of his misfortune some people are going about calumniating Shiraji Saheb. He was the sole bread-winner of a large family consisting of 15 or 16 souls. They have been reduced to utter destitution by his imprisonment and will, in fact, die for want of food in a short time. Then, again, his family is filled with deep anxiety not having received any tidings of him in spite of having addressed many letters to him. Shiraji Saheb's family would have benefited much, at this time of distress, by a return of his other books taken away by the police. It is not known why they are not being returned. We draw Sir Edward Baker's attention to the evil plight of Shiraji Saheb's family, and hope that he will entitle himself to their blessings as well as to the blessings of God by releasing him from prison.

33. The *Hitvarta* [Calcutta] of the 24th November reproduces the open appeal to His Honour the Lieutenant-Governor made by the *Satyasanatan Dharm* of Calcutta and reported the week before last, with its remarks that abolition of the Deva Dasi system is perfectly necessary, but it is the duty of the

HITVARTA,  
Nov. 24th 1910.



Hindu society and the Government should be approached only in case the former fails to do it.

SHIKSHA,  
Nov. 24th 1910.

34. The *Shiksha* [Arrah] of the 24th November says that the omission of Hindi on the currency notes has produced universal regret in the Hindi-speaking world.

BIHAR BANDHU,  
Nov. 26th, 1910.

The *Bihar Bandhu* [Bankipur] of the 26th November notices with regret the omission of Hindi in the newly-issued currency notes and expects that Hindi-speaking people will memorialise the Government on this point.

BARABAZAR GAZETTE,  
Nov. 26th, 1910.

The *Barabazar Gazette* of the 26th November says that the Government should know that it has done great injustice by ignoring Hindi which is known in

the three-quarters of the Indian peninsula and should therefore soon mend the error.

The paper is of opinion that the four vernaculars in which value has been inscribed on one anna pieces are essential—Bengali for Bengal, Urdu for the Punjab, Tamil for Madras, and Hindi for the rest of the country.

MUHAMMADI,  
Nov. 25th, 1910.

35. The *Muhammadi* [Calcutta] of the 25th November makes fun of the circumstance that Dr. Ross has at last been compelled to retire from the Calcutta Madrassah and stick wholly to his Home Department appointment.

DAILY HITAVADI,  
Nov. 25th, 1910.

36. The *Daily Hitavadi* [Calcutta] of the 25th November says that barracks are under construction at Serampur for accommodating a few companies of soldiers, and that before long Serampur will be converted into a Cantonment town. The writer objects to this arrangement from an economic point. There are extensive barracks at Chinsura, and the old Court buildings at Hooghly still stand. So by transferring the courts that are now held in the Chinsura barracks to the Hooghly Court buildings, the former may again be utilized for accommodating a few companies of soldiers.

This will save the cost of establishing a new Cantonment at Serampur.

HITAVADI,  
Nov. 25th, 1910.

37. We are astonished to hear, writes the *Hitavadi* [Calcutta] of the 25th November, that the merchant community in Calcutta has objected to the proposal of giving to postal servants five holidays during the year in addition to the four that they now get. We do not think that the objection can be well-founded. It is hoped that the authorities will carefully consider the matter.

HITAVADI,  
Nov. 25th, 1910.

38. The *Hitavadi* [Calcutta] of the 25th November hopes that the Viceroy will be so good as to give favourable consideration to a petition recently submitted to His Excellency by the clerks of the General Post Office and sub-Post Offices in Calcutta complaining against their systematic supersession by clerks attached to mufassal post offices.

SAMAY,  
Nov. 25th, 1910.

39. The *Samay* [Calcutta] of the 25th November thanks the Commander-in-Chief for his recent circular requiring adequate measures to be taken in cases of assault on Indians by English soldiers. This circular is a proof of the intention of the authorities to remove the prevailing unrest and discontent.

BASUMATI,  
Nov. 26th, 1910.

40. Referring to the case in which the Director of Agriculture, Madras, is reported to have degraded Mr. Peterson, a Native Christian and Manager of the Salamkot Agricultural Farm, for having refused to take off his hat and put on a *pagri* instead, the *Basumati* [Calcutta] of the 26th November says that this dread of hats on the heads of black men seems to be a new disease amongst white men. Mr. Peterson has resigned to escape unmerited degradation. It is hoped that the Madras Government will enquire into the matter and set matters right.



## IV.—NATIVE STATES.

41. The *Bihar Bandhu* [Bankipur] of the 26th November refers to the silence, in spite of several reminders by wire, of the Patiala Raj authorities on the petition of the Bhatinda *Arya Samaj* for permission to hold the usual anniversary, as stated by the *Prakash* of Lahore and noticing the fact that the *Arya Samaj* temple of Patiala is still in the possession of the police, is unable to understand why the Native States have not yet learnt from the British Government the lesson of granting religious freedom to their subjects.

BIHAR BANDHU,  
Nov. 26th, 1910.

## VI.—MISCELLANEOUS.

42. The *Matribhumi* [Chandernagore] of the 3rd November says:—  
The Governor of Chandernagore refers to the difficulty in the way of a satisfactory scheme of drainage arising from the circumstance of British and French possessions being contiguous, but he remarks that conditions may change in time. Is the Governor then in favour of the cession of Chandernagore to the English? If so, we may well have doubts about his intellectual calibre.

MATRIBHUMI,  
Nov. 3rd, 1910.

But we hope we are wrong in our surmise and that what the Governor refers to is only an exchange of French *loges* which he pronounced useless some time ago for areas within the town of Pondicherry in British possession.

43. The *Matribhumi* [Chandernagore] of the 17th November writes as follows:—

MATRIBHUMI,  
Nov. 17th, 1910.

The cession of Chandernagore to the English: the *Englishman* and the *Matribhumi*.

None among the people of Chandernagore are in favour of the cession of that town to the English. Whatever faults the French Government may have, ask men, women and children; no one will agree to pass under British rule. No other Government will grant us the rights which the French Government has conferred upon us. No part of the Indian Empire of the English has the right of returning a representative to Parliament. But this small French possession has that right. We have absolute control over our finances, Government being bound to accept any measure adopted by our representatives. The English Government does not treat its subjects in this liberal way. Whenever any high officer has committed any oppression on the people, has deviated from the path of justice and adopted high-handed ways, the people have succeeded in getting him transferred by an appeal to the higher authorities. Here black magistrates can try white offenders. The liberal law of the French knows of no distinction of colour except in a very few respects, and distinction even in those respects may soon be expected to disappear.

For these reasons the people of Chandernagore have come to be really attached to France. That is the reason why they voluntarily contributed towards the relief of Parisians who suffered from the floods.

Chandernagore, though small in area, has within itself all the administrative machinery. It has courts, a police, a Collectorate, in fact everything, within easy command. This greatly facilitates business. People are bewildered when they go to transact business in the big offices of Calcutta or even of Chinsura. The head Babus of those offices are less easily accessible than even the Governor of Chandernagore. We are not accustomed to big offices where even the most equitable business cannot be performed without delay and the payment of perquisites. It may be contended that there are big offices in the large French towns but we are not accustomed to such offices, and the inconvenience of people from a sudden change of conditions to which they are accustomed may easily be imagined.

We do not claim perfection for the French Government, but all the same we may boast that popular rights are more extensive under it than under any other Government. A financial difficulty is felt, and the representatives of



the people impose a new tax. But that tax is abolished as soon as the financial pressure is removed. This right is not perhaps possessed by any part of the Indian Empire of the English. Chandernagore is an object of our pride.

We do not decry the English. They have despatch and business capacity. But from what we have seen of them there is no doubt that they are less courteous and more proud than the French. An English poet, in describing his countrymen, has written:—

“Pride in their port, defiance in their eye,  
See the lords of humankind pass by.”

Our impression is that in order to justify this description of the poet Englishmen behave rudely towards us even against their nature. Besides, it would be cruel to cede Chandernagore to the English as a large number of men who gain their living by working in the courts and offices of the French Government and who are ignorant of or but imperfectly acquainted with English, will, in that case, be cast adrift on the world.

The *Englishman* is very angry with the Bengali residents of Chandernagore for their endeavouring to arrogate all powers by returning an even larger number of representatives than that returned by the white residents. But if it be remembered that it is the Bengali residents who defray the whole of the cost of the administration none who is not actuated by antipathy to Bengalis will find fault with them for this endeavour.

JASOHAR,  
Nov. 19th, 1910

44. The *Jasohar* [Jessore] of the 19th November says:—

The Royal visit to India. The King-Emperor's visit to India will mark the beginning of a new epoch in the history of the country. A time may come when the Emperor will annually spend a few months in India. The news of His Majesty's intended visit has given to Indians more joy than a hundred reforms could give them. To see the Emperor, to offer him our cordial love and respect, to tell him our wants and grievances—such are our aims and ambitions. Those who try to thwart them are disloyal and devoid of statesmanship.

MURSHIDABAD  
HITAISHI,  
Nov. 23rd, 1910.

45. The *Murshidabad Hitaishi* [Saidabad] of the 23rd November has the following:—

“Personal presence at the Durbar.” It is said that the King will be present in person at the ensuing Delhi Durbar. From one point of view it would not seem to be a bad thing that the sovereign of the realm will gratify the people by his personal presence. But from another point of view it is calculated to cause anxiety, for much money of the country will be wasted. Immense sums were wasted on Lord Curzon's Durbar, many Native Princes were put to difficulty and many had to spend money against their will. On the King's Durbar the Native Princes will, no doubt, spend money freely of their own accord. But, in any case, expenditure is inevitable. No harm will, however, result if, in view of the heavy expenditure on the last occasion, the authorities lay down suitable regulations. It is very fortunate for India that the King will hold the Durbar in person here, which is an unprecedented favour.

HINDUSTHAN,  
Nov. 23rd, 1910.

46. The *Hindusthan* [Calcutta] of the 23rd November says that all India will be elated with joy at the visit of His Majesty the King-Emperor. But, remarks the writer, the Coronation Durbar should be held in Calcutta instead of at Delhi. The ensuing Durbar will be the third of its kind during British rule, and while the first two were held at Delhi, the seat of Hindu and Moslem Emperors, it is but meet that the third should be held in Calcutta, the Metropolis of British India.

HITVARTA,  
Nov. 24th, 1910.

47. The *Hitvarta* [Calcutta] of the 24th November is jubilant at the decision of His Majesty to come over to India and hopes that the people will be favoured with some political rights.

SHIKSHA,  
Nov. 24th, 1910

The *Shiksha* [Arrah] of the 24th November says that the Government as well as the people will derive great benefit from His Majesty's visit to India and peace and contentment will reign supreme in every corner of the country.



48. The *Sanjivani* [Calcutta] of the 24th November has the following :—

The King and Queen's visit to India.

The world is moving at a very fast rate : what no one could even conceive in dream is coming to pass. Who could suppose that King George and Queen Mary would come to India for the purpose of Coronation? Not at the instance of his ministers, nor of the English people, nor even of the Government of India, but of his own accord has the King expressed this desire. But for a strong love for India the King would never have expressed such a desire.

So long people had an idea that England was the English King's country, while India was but his hand-maiden. So long they had an impression that the King personally concerned himself about the welfare of England alone and left the care of India to his agents. The King is coming to India to dispel this error. This time it will be demonstrated that the King does not look upon one country as his own and another as a foreign one.

Englishmen call India a dependency. But if the King had looked upon India as a dependency he would not have felt the need of his Coronation in India after his Coronation in England. As he is the King of England so he is the Emperor of India.

The hearts of Indians are overflowing with joy at the tidings that the King and Queen will come. The Indians will no longer walk with fear and look upon themselves as abject beings whose touch conveys pollution in the British Empire. With the advent of the King they will come to realize completely that India is an integral part of the British Empire just like England. The King has risen superior to all narrowness of view. He looks upon even the meanest part of the British Empire as his own. For him there is no great or small. The distinction between different parts of the British Empire will now cease to exist and in virtue of the King's impartiality its different parts, knit together by ties of love, union and equality, will be welded into one vast Empire. Let the tidings of the King and Queen's intended visit be then proclaimed in every village, so that the Indians may be ready with devotion to receive them. Let the King's love flow towards India and the love of Indians flow towards the King and Queen. Let India be an even more beloved place to them than England.

49. Nothing can be more welcome and glorifying to the Indians, writes

Rajsuya in India, the Emperor's auspicious visit.

the *Muhammadi* [Calcutta] of the 25th November, than that His Majesty King George V will personally hold the Coronation Durbar at Delhi.

India is the land of sympathy, fellow-feeling and high sentimentality; and its inhabitants crave for nothing else than a word of sympathy and a sigh of fellow-feeling.

When India belonged to the Indians, irrespective as to whether they were Hindus or Musalmans, such Rajsuya yajnas used to be held to the highest gratification of the people.

Delhi, the seat of India's Hindu and Musalman Emperors since prehistoric days, holds in every stratum of its soil monuments of the past glories of India. Every particle of sand carries the golden imprint of no one knows how many happy memories. Every piece of stone in Delhi still shines with the pure refulgence of a hundred Koh-i-noors. Pieces of architecture like the Asoke Pillar, the Kutab Minar, the Darbar Hall and the Juma Masjid bear unmistakable evidence of the past wealth and greatness of the city. In such a Delhi Emperor George V will hold his coronation Darbar and the Indians will, after a long time, be blessed with the sight of their sovereign.

According to Islam the King is, as it were, a reflection of the Godhead; a manifestation of the governing and protective functions of the Divinity. Loyalty to the sovereign is an inseparable part of Musalman faith. The great Prophet Muhammad has said: 'The king is a reflection of the Godhead; whoever honours him is honoured by God and whoever dishonours him is dishonoured by God.'

It is out of regard for oriental idea that the King-Emperor will personally hold the Coronation Durbar at Delhi. But according to eternal practice in this oriental country a ceremony of anointment and coronation cannot be complete without a royal gift to the people. Victoria and Edward made such

SANJIVANI,  
Nov. 24th, 1910.

MUHAMMADI,  
Nov. 25th, 1910.



gifts, and the Indian people expect one from their new sovereign and are confident that they will not be disappointed.

HITAVADI,  
Nov. 25th, 1910.

50. The *Hitavadi* [Calcutta] of the 25th November writes as follows:—

"The Emperor's auspicious visit to India was, we thought at first, too good to be true. But now that His Majesty has himself announced his purpose to attend the Delhi Coronation Durbar, there can be no doubt that unless anything untoward happens the Indians will have the singularly good fortune of seeing the face of their sovereign in the next winter. As the Moghul Empire of India slowly passed into the hands of the English, people learnt that the country had become *Kompanika Muluk* (Company's territory). The uneducated masses of the country still speak of the Company's *raj* not knowing whether the Company still exists or not. Those who have got some education or come in frequent contact with educated men and are thus aware of the extinction of the "Company" and of the assumption of the government of the country by the Crown, such men have been paying to the representatives of their sovereign the honours due to the sovereign himself. It cannot be said that in this state of things people do not make any complaint for not having the good fortune of seeing their sovereign in person. As a matter of fact, whenever they feel that any grievance of theirs remains unremoved they are heard to say that had their sovereign seen their condition with his own eyes they would not have been left so uncared for. It is a constant yearning of the hearts of His English Majesty's Indian subjects that he should come into their midst and see their condition with his own eyes. In 1905 when His present Majesty came to India as Prince of Wales he surely noticed with what profound loyalty the Indians regard the British Crown.

It is because the Indians do not see their sovereign that they pay Royal respects to all Englishmen. The poet has truly said, "A trader or watchman or a sailor or a missionary, every Englishman we consider our sovereign and worship." But although these men, the English trader, etc., have always received Royal honours from us, they have never seen us with affectionate eyes as a sovereign should do, and have never taken an interest in our weal or woe and cared for the supply of our wants and removal of our grievances. They are, consequently, losing their hold on the minds of the people and we hear of such things as ill-feeling between white men and black men, and unrest and discontent in the country. But the Indian's respect for or loyalty to his Emperor has not diminished. He has never entertained the idea that his sovereign, with full knowledge of his wants and grievances, has remained indifferent to them. Otherwise the continuous agitation for bringing them to the notice of the people and the authorities in England would be meaningless.

India is said to be the brightest jewel in the British Crown. But so long neither the British King nor his ministers have ever shown proper regard for this jewel. Speeches from the Throne have contained very few references to India and Indian matters have been discussed before an empty house at the fag end of the Parliamentary session. The Indian people have marked this state of affairs for a long time and have, consequently, formed the idea that India is not properly cared for in England. But happily a change has come. Parliament is no longer so indifferent to questions affecting India, and the British public, thanks to the spirit of exaggeration shown by Anglo-Indians or to other causes, are paying greater attention to Indian matters and expressing sympathy with the political aspirations of the Indian people. The Emperor's visit to India at this time will, therefore, be a most opportune thing.

The dangers of His Majesty's visit to India as portrayed by the *Statesman* are simply ridiculous. The King of England safely visits hotbeds of Nihilism and Socialism as France, Russia and Spain. And does the *Statesman* mean to say that a visit to India will be attended with more danger to His Majesty than a visit to one of these countries? Are all Indians up in arms against His Majesty? We never know that idiocy and shamelessness could go so far as to make such an insinuation.

The King's ensuing visit, being the first of its kind during British rule in India, will be a memorable event. If, therefore, the Coronation Durbar is held at Delhi the people of other parts of India ought to be afforded full



facility to see their Emperor. His Majesty should also visit Calcutta as it is the capital of his Indian Empire. Finally, the event ought not to be allowed to pass without some such act as will make its memory ineffaceable from the minds of the Indian people. The Indians' first sight of their Emperor should not be fruitless. We pray for the removal of the pangs of the heart suffered by the thirty crores of His Majesty's Indian subjects, for a redress of their principal grievances and for an establishment of cordial relations between them and their rulers. May the idea be made firm in their minds that there is no difference between the English subjects and the Indian subjects of His Majesty. May peace and contentment return to the country, driving away from people's minds the painful memory of the last few years.

51. The *Basumati* [Calcutta] of the 26th November says that the news announced by the *Times* that the idea of being crowned at Delhi is the King's own will gladden the heart of every Indian as a sign of His Majesty's love for India. God bless His Majesty.

BASUMATI,  
Nov. 26th, 1910.

52. The *Bangavasi* [Calcutta] of the 26th November writes as follows:—

BANGAVASI,  
Nov. 26th, 1910.

The Emperor of India. What never took place, during British administration, in India is about to come to pass. Indians long cherished the hope of seeing their beloved Empress Victoria. But that hope was not fulfilled. But her son and grandson came, the former about 35 years and the latter about five years ago. Our present Emperor carried with him an impression of the loyalty of Indians, an impression which he has ever since cherished. His coronation will take place at Delhi on the 1st January 1912. The Indians have never had an opportunity of acquiring religious merit by seeing their sovereign. The winds are wafting this glad news to every end of India. The mere announcement of this visit is enough to fill Indians with joy. Who shall then describe the joy that his sight must inspire?

But a full year must elapse before the Emperor comes, and this long delay is something almost intolerable to the expectant Indians.

But they must perforce be patient. Opinion is divided as to the place where the coronation should take place. But we are not concerned about the choice of a place. All that we care for is that the Emperor should come to any part of India, so that his subjects, to whom sea-voyage is prohibited, may have an opportunity of seeing him, that he may see us and we may see him.

Come, Emperor, we are impatient for your visit. Could you not abridge the long interval that must elapse before we can hope to see you? Come, accompanied by our accomplished Empress. Come that we may see you and have our longing fulfilled.

53. It is evident from Lord Hardinge's reply to the address presented to him by the Moslem League in Bombay, writes the *Jasohar* [Jessore] of the 19th November, that he has studied the situation in India and wants to reward merit only.

JASOHAR,  
Nov. 19th, 1910.

54. The *Hitavadi* [Calcutta] of the 25th November says that all Muslims will do well to bear in mind the very apt remarks about them made by Lord Hardinge in reply to the address presented to him by the Moslem League in Bombay. We Hindus and Musalmans, continues the writer, are both subjects of the English. None but ourselves will be losers if we fight amongst ourselves. But all sides will be saved if the leaders of the Musalman community will only practise a little self-restraint.

HITAVADI,  
Nov. 25th, 1910.

55. While welcoming Lord Hardinge as Viceroy of India the *Bihar Bandhu* [Bankipur] of the 26th November hopes that His Excellency's administration will be marked with liberal policy like that of his grandfather.

BIHAR BANDHU,  
Nov. 26th, 1910.

Referring to His Excellency's reply to the address presented by the Moslem League, the paper prays that Lord Hardinge may remain firm in his promise, and asks the Muhammadans to remember the advice given by His Excellency.



SANJIVANI,  
Nov. 26th, 1910.

56. The *Sanjivani* [Calcutta] of the 24th November writes as follows:—

Lord Hardinge, the new Viceroy of India.

We heartily welcome Lord Hardinge. He will be the arbiter of India's destinies during the next five years. Officers, high and low, will take the lead, in administrative affairs, from him. That is why we are anxious to give expression to the thoughts that well up, at the very outset of his administration, from the inmost recesses of our heart. Lord Minto came to this country at a time when the Partition had just been effected and when the seeds of unrest sown by Lord Curzon had just sprouted. Lord Minto had to taste the fruits of the poison tree that Lord Curzon planted. There can be no doubt that a healthy enthusiasm, the aspirations of a new life, have been awakened in every heart. Lord Morley and Lord Minto have themselves admitted it. But on the other hand a handful of impatient men have, under erroneous notions of patriotism, taken to evil and illegal courses and thereby done harm to themselves and their country. Lord Minto had to make efforts to suppress these evil doings. Lord Morley and Lord Minto followed a mingled policy of concession and repression. But, in practice, the policy of conciliation was but nominal, while that of repression was predominant. Misdeeds have indeed been, to a great extent, suppressed, but along with this even constitutional agitation has been intimidated and the stream of rejuvenated life obstructed. It is too early yet to predict the effect of Lord Minto's policy. But the miscreants have now been arrested and Lord Hardinge's energies will not be taxed to any great extent by efforts to suppress evil doings. He can, therefore, if he likes, foster the new life that has come to the country. His grandfather had to fight powerful tribes to establish British ascendancy in India, but, in the midst of this turmoil, he established many schools to promote the progress of the people. Another of his ancestors was slain in battle in the Bombay Presidency while fighting for the supremacy of the British flag there. But these days are gone by. There is now no disturbance within the country, no danger of invasion from without. The efforts of those who set on foot evil proceedings in the country have come to nought. It is at such a juncture that Lord Hardinge has arrived and we would advise him to devote time and energy to promoting the well-being of this country. It is the duty of a ruler to promote peace, well-being and security, to advance arts and commerce and to ensure an impartial administration of justice. It is also his duty to remove poverty and ill health. But, in these days, the duties of a ruler do not end here. Now-a-days there is a new ideal of relations between the rulers and the ruled. The duty of a present day ruler is to elevate the condition of the people by successive steps and to enable them to enjoy just political rights. To keep the people in check and promote their happiness, though an excellent thing in its way, is but a small part of the duties of a ruler. Lord Macaulay truly said that that alone would be a glorious day for the English nation when the people of India, advanced in knowledge, civilization and independence, would attain equality with Englishmen in administrative matters.

Since the advent of the English into this country the light of Western enlightenment has spread over this degraded and down-fallen country. The spirit of independence that permeates Western literature, science and philosophy has served to rouse Indians into a new life and that is why they are filled with new aspiration and claim new rights, that is why with the goal of colonial Self-Government before their eyes they demand a larger share in the administration, greater powers in the Legislative and Executive Councils. Unfortunately Lord Morley, the high priest of freedom, declared that as far as his ken extended he saw no prospect of self-government for Indians, and that the fur-coat which was suitable in Canada was not suitable in India. What are we to say in answer to this hard saying of Lord Morley's? But it will be a day of glory for England when Indians obtain such self-government. There is little glory and humanity to retain a degraded and downfallen people in their low condition and rule over them. It is only glorious and humane to elevate them. The Indians do not demand colonial self-government all at once. What they demand is that the various Indian peoples should be fused into one and that they should be granted higher and higher rights as they become fit for them. We demand sympathy for this high aspiration of ours and greater confidence in ourselves. Will Lord Hardinge fulfil this hope of



ours. Lord Curzon partitioned Bengal in utter disregard of the united protest of the people of Bengal. The Bengalis, nay, all Indians were greatly pained by this. Ought a ruler to grieve the people under his rule, in this way? Lord Morley, though admitting the partition to be wrong, refused to annul it. Will the Government of Lord Crewe and Lord Hardinge remove the pain of this sore? Ramchandra, the model Indian king, even banished his own beloved life, to please his people. Will not our Government be able to please the people by annulling the partition? The introduction of communal representation is intensifying race animosity and impeding the creation of a united Indian nation. His Excellency himself has declared in reply to a Musalman address in Bombay that special privileges to one class are synonymous with corresponding disabilities to others. Will he do away with this communal representation? In the regulations framed under the Councils Reforms Act great injustice has been done to the educated community. Will he be able to redress this injustice? There are spies and house-searches on every side. Will he remove this feeling of distrust? A series of repressive enactments have been passed this year. Thanks to the laws for the suppression of meetings and *sumitis* and gagging of the press, enacted by Lord Minto, the new life awakened in the nation threatens to become extinct. His Excellency has declared that his policy will be based largely on sympathy and conciliation. This is precisely what we want. He has also declared that he comes with no preconceived scheme of reform. This is good. Let him view matters impartially and regulate his administrative policy by the result of such review. Instead of restricting the aspirations of the people let him regulate them. We hope that, at the close of his term of administration, the Indians will be able to thank him from the bottom of their hearts.

57. The *Samay* [Calcutta] of the 25th November highly praises the spirit of Lord Hardinge's speech in reply to the Bombay Municipality's address, and sees in it His Excellency's acquaintance with Indian questions and large-hearted sympathy with the aims and aspirations of educated India. The paper welcomes His Excellency in the name of all Bengalis.

SAMAY.  
Nov. 25th, 1910.

58. The *Basumati* [Calcutta] of the 26th November says that Lord Hardinge's speech at Bombay is full of wise statesmanship. His Excellency's reply to the address of the European Chamber of Commerce bespeaks his sympathy with the Indians, and his reply to the address of the Moslem League is indicative of honesty, impartiality and straight-forwardness. He has openly announced the truth that "special privileges to one class are synonymous with corresponding disabilities to others." It is hoped that during Lord Hardinge's tenure of office such impartiality will mark the administration in everything. His Excellency has given the assurance demanded by the Anglo-Indian press that he will strengthen the Executive authority. But this authority already possesses unbounded strength. So it is hoped that His Excellency will deal with this subject with wisdom and statesmanship. In conclusion, the writer hopes that Lord Hardinge's Viceroyalty will supply a glorious page to the history of India for justice and impartiality.

BASUMATI,  
Nov. 26th, 1910.

59. In welcoming His Excellency Lord Hardinge, the *Bharat Mitra* [Calcutta] of the 26th November, dwelling upon the loyalty and affection which the Indians have for the King, holding him up as a manifestation of God Himself and great respect and regard which they entertain for the Viceroy being a representative of the King, gives the following advice to His Excellency:—

BHARAT MITRA,  
Nov. 26th, 1910.

The relation between the ruler and the ruled is that of a father and his sons; we bind ourselves with you under the same relation. Let us do our respective duties.

Your Excellency has resolved to proceed in the footsteps of Lord Minto. But it will be perfectly proper on your part to reconsider those repressive laws which were enacted in the administration of Lord Minto to meet the requirements of the time such as Press Act and the Seditious Meetings Act. To change the policy of repression with that of leniency and conciliation will be



attended by very good results. Your Excellency will earn not only reputation but also a permanent seat of honour in the heart of the Indian people.

The agricultural demand of this country (which is mainly agricultural) expects much from Your Excellency. To impart agricultural training along with general education, to give encouragement and to bring about favourable conditions for the advancement of industrial activities, to make the universities more useful and to remove the colour barrier in matters of justice and appointments, such is the work which lies before Your Excellency, and we pray God that you may be able to discharge your onerous duties and with greatest ability and may live a long and happy life.

HINDI BANGAVASI,  
Nov. 28th, 1910.

60. In welcoming Lord Hardinge the *Hindi Bangavasi* [Calcutta] of the 28th November, while feeling confident that His Excellency will take care of the prosperity of all

the classes and communities of India, informs His Excellency that the Hindus value their religion more than anything else: their highest aim is religion.

Referring to His Excellency's words that intimate relations should be maintained between the civilians on one side and the educated men of the country on the other the paper says that as the education of this country has degenerated and many people have forgotten their religion as the result of their education, care should be taken to distinguish who are educated.

SAMAY,  
Nov. 25th, 1910.

61. The *Samay* [Calcutta] of the 25th November says that if Lord Minto's Viceroyalty was marked by the passing of a number of repressive measures required for the

suppression of unrest and disturbance it was also marked by a number of liberal reforms and large-minded concessions to the aspirations of educated Indians. It is to be highly regretted that he has been taken away from India at a time when he had gained experience about India and Indians, and was thus better fitted to govern the country than at any other time. It is, therefore, with a heavy heart that we bid him farewell. May he and his virtuous consort live long in enjoyment of health and happiness.

DARUS SALTANAT,  
Nov. 25th, 1910.

62. Reviewing the administration of Lord Minto the *Darus Saltanat* [Calcutta] of the 25th November praises him highly for his great ability in dealing with the

affairs of India at a time of serious difficulty, for the reform scheme, for his conferring upon the Maharaja of Benares the powers of a Feudatory Chief, and for his re-establishing peace in India, and remarks that His Lordship's name will ever be gratefully remembered in the history of India.

CHINSURA  
VARTAV-HA,  
Nov. 27th, 1910.

63. The *Chinsura Vartavaha* [Chinsura] of the 27th November says that Lord Minto's name will be written in characters of gold in the history of India. It was with

singular cool-headedness, fortitude and wisdom that he conducted the government of the country during the last five troublous years. And his administration was marked by an opening of almost the highest posts in the State to Indians, and many valuable reforms. May he enjoy a long and happy life in the company of his virtuous consort. The writer then accords a hearty welcome to Lord and Lady Hardinge and wishes them full success as Viceroy and Vicereine of India.

BANGAVASI,  
Nov. 16th, 1910.

64. The *Bangavasi* [Calcutta] of the 26th November writes as follows:—

"Sunset and sunrise."

One sun has set and another has risen. Lord Minto has gone away and Lord Hardinge has come. During Lord Minto's five years' administration we have realized that he is large-minded and large-souled. Will he be able to forget India?

Lord Minto had to steer the vessel of the State on a tempestuous sea. We must unhesitatingly declare that the firm grasp with which he held the rudder on a sea agitated by winds was such as could not perhaps be expected of anybody else. He has been compelled, from a sense of duty, to follow a rigorous policy, but we have borne testimony to his firm adherence to what he conceived to be his duty. He might have, perhaps, before leaving this country, do away with the rigours which he felt it necessary to introduce. But no one can accuse him of weakness or charge him with hypocrisy on account of that omission.

The ever-patient Hindu kindled, during Lord Minto's administration, an unexpected fire of unrest. But, such was Lord Minto's candour, that he



often declared that the entire Hindu community should not be adjudged guilty for the fault of a few. The administrative reforms introduced by him has not given satisfaction all round. But no one has been able to impute evil motives to him? Far from this the sense of duty evinced by him in introducing the measure has been loudly praised all over the country.

We have already given a full idea of the elevation of his character by publishing the picture he has drawn of the future prosperity of India. Who is there in this land of diverse races but remembered his virtues on the eve of his departure?

Lord Minto has carried away with him that heart-felt devotion of the people which was once carried away by Lord Ripon. The farewell address presented to him in Calcutta affords a clear evidence of his many virtues. In spite of differences of opinion on political matters certain sections of the Anglo-Indian community heartily presented him with a farewell address. The hearty and enthusiastic reception accorded to him by Indians at the Town Hall bespeaks the depth of devotion on their part. Every address was fully suffused with affection. The loving and hopeful words uttered by him in reply to the address must surely be thrilling in the hearts of Indians.

The reassuring words which we heard from his lips, at the time of his departure, make us hope that when making over charge of his office to Lord Hardinge he informed his successor of the loyalty of Indians and requested him to annul the Press Act, which Lord Minto had been compelled to enact only to suppress the anarchists, a race which is now extinct.

His hopeful words awaken the hope that he will be mindful of the interests of India in his peaceful English home. We wish him and his consort a happy life.

The people of this country have evinced the same hearty devotion in welcoming Lord Hardinge that they have evinced in bidding Lord Minto adieu. Sunset is followed by darkness. But scarcely has Lord Minto set from the political sky when a new luminary arises in the person of Lord Hardinge and illuminates all parts of India. His virtues and hopeful words awaken the hope that his course will be always equally radiant. We are hopeful, we know not why, that our hope will not end in despair, as in the case of other Viceroys. There seems to be some sort of harmony between the hopeful words uttered by him in England and his calm placid countenance. Lord Hardinge was a confidential associate of the late King-Emperor. As such he must have heard from his loyal lips declarations of his love for India. This is an advantage which was shared but by few among his predecessors, and this unique advantage seems to be a hopeful augury.

Lord Hardinge has repeated at Bombay what he previously said in England. He has said at Bombay that Government will surely aid in the development of Indian industries.

What sweet hopeful words! Lord Hardinge realizes the poverty of India owing to the absence of manufacturing industry. Is not one inclined to cherish in the core of his heart the man who expresses such a desire? Nor are hopes unnatural considering the family to which Lord Hardinge belongs. It may be remembered that his grandfather attended to the development of Indian manufactures during his Viceroyalty.

Come, Lord Hardinge, we are poor Bengalis and have not treasures to welcome you with. Let us then offer you our hearts' devotion. Come, Lady Hardinge, let us introduce to you the womankind of India. Lady Minto has charmed us by many virtues. From what we have heard of you we are confident that you, too, will charm us.

In conclusion, Lord Hardinge, we have to offer you one advice. The Indians are a religious people whose sole care is religion. Whenever any religious question arises take care to consult religious people. You have said that the Civilians should be on familiar terms with the educated. But take care to discriminate between those who are really enlightened and those who are not. Remember that many have forgotten religion and religious practices in consequence of the education they have received. Permit us to welcome you once again.



SANJIVANI,  
Nov. 24th, 1910.

65. The *Sanjivani* [Calcutta] of the 24th November refers to the conviction of a Bengali youth of the name of Akshay Kumar Ghosh for trespassing into the Town Hall on the occasion of the presentation of a farewell address to Lord Minto and remarks as follows:—

No weapon, not even a slender *lathi*, was found upon Akshay's person. It is not, therefore, easy to see why any suspicion was formed against him. He went to the Town Hall, without a ticket, simply for the sake of fun, and such being the case it would have been enough to have expelled him. He should not have been detained in *hajut* or criminally punished.

But the times are bad. There are signs everywhere of an unfavourable disposition towards Bengali youths. A means should, under the circumstances, be devised to protect their self-respect.

When Bengali youths go to any assembly, especially to one of Europeans, detectives are present there to watch their movements. Even innocent men may be harassed by these people. Such being the case Bengali youths should not even go near a place where demonstrations are made in honour of any European.

Self-respect has awoke in the minds of Bengali youths. We exhort them not to go to any such place as above.

SANJIVANI,  
Nov. 24th, 1910.

66. The *Sanjivani* [Calcutta] of the 24th November refers to the discourteous conduct of a military officer to Srijut Munshiram Acharyya, Superintendent of the Hardwar Gumkul School and some of his pupils, as reported by the Munshi himself in newspapers, and remarks:—

If courtesy of this sort be shown by Europeans are not Indian youths sure to follow their example? As you sow so you shall reap. If you behave rudely towards Indians the latter will follow suit, and it will not do then to complain. We would therefore earnestly exhort all Europeans to respect Indians, for in that case Indians also will respect Europeans.

HITAVADI,  
Nov. 25th, 1910.

67. We are astonished to hear, writes the *Hitavadi* [Calcutta] of the 25th November, that the Edward Memorial Committee in Bengal is in favour of erecting a statue as a memorial to His late Majesty. Has the Committee forgotten that King George V himself declared that he and the Royal family would be pleased if the memorials in the name of the late King-Emperor would take the form of works of charity and public utility? It is hoped that the Committee's intention will be defeated in the meeting which will shortly be held at Belvedere to discuss the matter.

MUHAMMADI,  
Nov. 25th, 1910.

68. A Mymensingh correspondent of the *Muhammadi* [Calcutta] of the 25th November makes a slashing criticism of a story published by Charu Chandra Bandyopadhyaya, B.A., in the *Pravasi* for *Sravan* last under the title "A *mehedi* leaf." In this story, it is said, the writer has painted Jebunnisa, sister of Emperor Aurangzeb, as over head and ears in love with an insignificant Hindu poet named Madhav Misra who rejects her overtures and thus breaks her heart. The critic says that Jebunnisa was a lady of renowned piety and unquestionable character, and indignantly protests against such vilification of Musalman ladies of royal family by Hindu story-writers. He charges Bankim Chandra Chatterji, the late Bengali novelist, with being the pioneer and head of such mean-minded cowardly vilifiers, who, knowing that the Musalmans no longer possess the power to punish them, tell all sorts of lies against them and their ancestors and rush in where angels fear to tread. The Musalman public is severely censured for maintaining silence in such a matter. But, concludes the critic, Musalmans will not long remain so indifferent to the matter and silently bear the literary oppression of Hindus. They will retaliate and try to take revenge. It, therefore, behoves the high-minded litterateurs of the country and those who are striving for unity between Hindus and Musalmans to take the matter in hand and redress this grievance of Musalmans.

NAYAK  
Nov. 25th, 1910.

69. The *Nayak* [Calcutta] of the 25th November says:—

"What we want."

As, on the one hand, the new current of thought which has been passing through India during the

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last few years has given rise to some undesirable consequences, so on the other it has stimulated efforts to develop arts and industries, cultivate fellow-feeling and grasp principles of administration. The question is, therefore, being asked, "What do these fellows want?" and we shall say what we really want. To the Hindus their sovereign is an incarnation of Dharma, a representative of the Divine Ruler of the Universe. This is proved by the high and pious regard which they entertained for the late Queen Victoria. They, therefore, at first relied entirely on their English rulers, but only to awake one fine morning to find that they had lost their individuality. We Hindus are conservatives and heathens, and managed to remain so in the midst of endless vicissitudes through countless eons till the end of the Musalman period. But our contact with the English for the last one and a half century has deprived us of our all, of our Hinduism, of our distinctive characteristics as Hindus. And we have received nothing in exchange for what we have lost. All our efforts at anglicising ourselves have proved futile as they were bound to do. Our present condition is, therefore, as deplorable as was that of King Trisanku, who could neither enter into heaven nor return to earth, and, consequently, remained suspended in mid air. In this state of things we want independence, freedom from the tyranny of anglicised ideas, sentiments and habits. We have never cared for paltry territorial independence and do not care for it now. We want to return to our pure Hinduism, to India's time-honoured habits. The new awakening has opened the inward vision of the Indians and made them anxious to get back their lost nationality. Let the Government help them in regaining it, and there will be peace in the country.

70. The *Nayak* [Calcutta] of the 27th November writes as follows:—

NAYAK,  
Nov. 27th, 1910.

Sleep no more, O mind. We have arrived at a period in the history of British rule in India when it will no longer do for us to be sleeping over questions concerning our welfare. There was a time, not more distant than 30 or 40 years ago, when our English rulers were eager to give us education, induced us to scientific studies, and gave us unasked high posts in the public service. It matters not what was their intention in doing so, but they boastfully said that they would look to ability alone, irrespective of creed or colour, in all appointments to the public service. But that time is gone by. Now the English scrutinise everything we do with suspicious eyes and examine with legal glasses every movement of our hands and every word said or line written by us, in quest of sedition. Now Indians, you yourselves will have to take care of your education, of your arts and industries, of your health and lives. The question, therefore, is how can the Indians awake, rise and prosper? Our leaders in love with the West will answer, by following the example of Japan. But Japan's progress is a soulless, characterless civilization, and is, consequently, worthless and bound to be ephemeral. You Indians must return to your ancient civilization, ancient education and ancient culture. The path of your progress and emancipation does not lie through any borrowed civilization or culture. Your commerce, your trade, your arts, your industries are all ancient. Search them out. It will not do to look up to the Government or to friends in England. Know that if you can get back all that you had at one time, you will have no cause to envy any foreigner. Do you know where lies the corner-stone of your progress? It lies in your religion, in your pure unadulterated Hindu faith. If you cannot become pure Hindus at the beginning, you will even profit by pretending to be so, for, in that way, you will gradually learn to be pure Hindus. If you can revive pure Hinduism Nature will be your slave and worldly blessings will be permanently at your beck and call.

71. Continuing its articles on the proposed "Bankipur Congress" the *Bihar Bandhu* [Bankipur] of the 26th November observes

BIHAR BANDHU.  
Nov. 26th, 1910.

Bankipur Congress. that there is no public life in Bihar, for want of education people have no aspiration and their moral character is also at a low standard. The leaders of the province should, therefore, devote their time and energy first in educating the masses, in establishing arbitration courts for the public benefit, and such other useful and necessary steps instead of wasting money and energy in holding the Congress at Bankipur.



DAILY HITAVADI,  
Nov. 26th, 1910.

72. The *Daily Hitavadi* [Calcutta] of the 26th November delivers itself as follows:—

Hindus and Musalmans.

In the farewell dinner given to Sir William Wedderburn in England, on the eve of his departure for India, he expressed a desire to bring about an *entente* between Hindus and Musalmans. This proposal received the support of Sir Pherozshah Mehta, who proposed a Hindu-Musalman conference at Bombay, whose decisions would be abided by by the two communities. If the Congress is to work like a really living body and do good to all communities such a course should be adopted.

We would observe, at the outset, that the feeling of rivalry between Hindus and Musalmans is mainly confined to the educated and service-seeking sections of the two communities. The Hindu has been receiving English education and serving under Government for the last eighty years. The Hindu has therefore greater experience of office work than the Musalman, and as a result of this superior experience has succeeded in securing a larger share of Government appointments. Time was when Government service in many provinces was the monopoly of Bengal Hindus. With the spread of English education in the country other communities came to learn English and obtain some small share of the public appointments. The bigotry of the Mullahs prevented so far the Moslems of Northern India from learning English, but they too came to realize that without English education there was no chance of admission to the public service, and without such admission little chance of living. They therefore turned their attention to English education. It was Sir Syed Ahmed who was instrumental in promoting English education among his community. He established the Aligarh College. Lord Lytton was then the Viceroy and Sir Ashley Eden Lieutenant-Governor of Bengal. It was about this time that a change was marked in the policy of Government. Words in favour of Musalmans began to be heard from the lips of the Viceroy and Governors. Circulars were sent to the district authorities enjoining appointment of Musalmans to the public service in proportion to their number in the total population. Special scholarships were founded for their benefit, and Anglo-Indian newspapers began advocating their cause. Slowly the way was paved for differences between the educated sections of the two communities.

Then came Lord Ripon. Under him the Ilbert Bill and the Local Self-Government Bill were introduced, which gave great offence to the Anglo-Indian community. Writers and speakers like Branson, Keswick and Britannicus began to pour abuse on the devoted heads of the Hindu educated community and Lord Ripon, and Babu Lalmohun Ghosh retorted in kind. As a result of this conflict between Europeans and Indians consequent on the Ilbert Bill agitation and of the incarceration of Surendranath the National Congress came into being.

The Hindu and Parsi leaders of the Congress tried to win over the Musalman leaders to their cause, but their efforts were, in a great measure, frustrated by Sir Syed Ahmed's moves.

Lord Ripon was now succeeded by Lord Dufferin. It was about this time that the movement for the protection of cows was started by Swami Alaram. Zealous missionaries went about preaching the sanctity of cows, which only served to intensify the zeal of Musalmans for cow-slaughter. This resulted in much bloodshed. At Balia there was something like a regular battle while the streets of Delhi were crimsoned with blood.

Last of all came the partition. In utter disregard of the wise advice of former Lieutenant-Governors and of the strong protest of the Hindu community Lord Curzon carried out this measure with the support of the Eastern Bengal Musalman community with Nawab Salimulla at their head. Sir Bampfylde Fuller, the first Lieutenant-Governor of the new province, made too much of the Musalman community, even to the extent of calling them his pet wife. A large number of half-educated Musalmans in the new province now felt themselves masters of the province. The result was the demolition of images and affrays between Hindus and Musalmans. The former began to call the latter "Kafirs" and endeavoured to carry away by force young Hindu widows.

This state of things will not be forgotten by either of the two communities. But the *Hitavadi* has never sought to compete with the Musalman



community for Government favour as regards employment in the public service or other matters. Our Musalman brethren hanker after employment in the public service. Let them monopolise all posts. Their longing once gratified the sensible section of their community will learn to judge better. It was in this hope that we offered no vigorous opposition to the granting of a separate electorate to that community. One does not hanker for ever after dead sea apple; one is sooner or later undeceived by experience gained in time. We patiently wait for that time to come. We can think of no better expedient of reviving the old cordial relations with the Musalman community. We may go so far as to say that we have met with a considerable measure of success by the adoption of this method. No reconciliation is possible without self-sacrifice on one side. The Hindus have been a self-renouncing and patient people from time immemorial. It is to this spirit of sacrifice that they owe their great influence in India. Specially, the Hindus have during the last thousand years learnt well the lesson of self-restraint necessary under foreign domination.

The Musalmans will yet require some time to learn this lesson. When a good time comes the Hindus and Musalmans will again be one. Till it comes all well-meaning efforts to bring about union is likely to prove abortive.

Still we praise Sir William Wedderburn's noble object, and wish him all success.

73. Referring to the retirement of Mr. S. P. Sinha from the Viceroy's Council, the *Basumati* [Calcutta] of the 26th November says:—

Mr. S. P. Sinha.

Mr. Sinha the other day in the course of a speech said that the cause of his retirement is purely personal, and that he pulled on very well with his colleagues in the Council. It was not then official disagreement which made him retire. It could not be health also, for he has as a matter of fact improved in health within the last year. When accepting office a year ago he said that he was doing so at the command of his sovereign and with an eye to the good of his country, in spite of inevitable pecuniary loss. Consequently, it cannot be said that he has resigned office from pecuniary considerations. In this state of things, it is surely difficult to imagine what personal grounds he could have for resignation. However that may be, it is sure that during his one year's service he has become not a little "political." We cannot accept his view that the introduction of repressive measures has had the effect of bringing the country to a quieter mood. Our only gain in the whole affair of Mr. Sinha's going into and coming out of office is that he has earned the sincere praise of the European community and of Lord Minto personally. In conclusion, we hope to be able to address him as Sir S. P. Sinha on the ensuing New Year's Day?

*BASUMATI*,  
Nov. 26th, 1910.

74. The *Basumati* [Calcutta] of the 26th November says that Babu

Sakharam Ganes Deuskar's appeal.

Sakharam Ganes Deuskar has earned the gratitude of the public and the literary community in this country by appealing to the High Court against the Bengal Government's order proscribing his book *Deser Katha*. The High Court will now have an opportunity to decide whether the new law has limited the people's right of political criticism.

*BASUMATI*,  
Nov. 26th, 1910.

#### URIYA PAPERS.

75. The *Uriya and Navasamvad* [Balasore] of the 9th November states

The present headmaster of the Cuttack Training School. that the present headmaster of the Cuttack Training School is negligent in his duties relating to the finance of the said institution. By a brief review of the matters relating to the agricultural garden attached to the Cuttack Training School, the writer tries to show that Government has sustained a good deal of loss on that score, and that this throws discredit on the administration of the present headmaster.

*URIYA AND NAVASAMVAD*,  
Nov. 9th, 1910.

76. In an article headed "Education, Useful and Ornamental", the *Uriya*

The *Uriya and Navasamvad* on the present system of education in this country.

and *Navasamvad* [Balasore] of the 9th November, after dwelling at some length on the necessity of practical education, concludes with the following observations:—

*URIYA AND NAVASAMVAD*,  
Nov. 9th, 1910.

"\*\*\* Our schools and colleges are so many engines to turn out men who are fit for nothing except quill-driving. Our highest educational institutions



do not make us practical men, but visionaries and theorists. Our whole system of education is defective, narrow and one-sided. It is absolutely necessary that we should become men, and in order to be men we must adopt those measures and give ourselves that education which will fit us manfully and heroically to fight out the battle of life and thus to attain a dignified manhood."

SAMVAD VAHIKA,  
Nov. 17th, 1910.

77. The *Samvad Vahika* [Balasore] of the 17th November thanks "His Excellency Lord Minto for his gracious act in raising the guddy of Benares to the status of a Native State. The *Utkaldipika* [Cuttack] of the 19th November also writes in a similar strain.

Lord Minto thanked.

SAMVAD VAHIKA,  
Nov. 17th, 1910.

78. The *Samvad Vahika* [Balasore] of the 17th November is very glad to find that His Excellency Sir Arthur Lawley, Governor of Madras, has presented the King's Medal to one of the two constables, who plunged into the Toongabhadra river in order to arrest a prisoner in the Bellary district, Madras, who was about to escape. But the writer observes that he would have been more glad if the wife or heir of the other constable, who lost his life in the execution of his duty, had been handsomely rewarded.

SAMVADVAHIKA,  
Nov. 17th, 1910.

79. The *Samvadvaika* [Balasore] of the 17th November hopes for good results for India at the hands of Lord Crewe, who has recently been appointed as Secretary of State for India.

The new Secretary of State for India.

SAMVADVAHIKA,  
Nov. 17th, 1910.

80. Referring to the proposal to grant more holidays to the officers of the Postal Department, the *Samvadvaika* [Balasore] of the 17th November observes that if such a proposal be carried into action, suitable arrangements may be made for the sending and the receiving of letters, for otherwise people will be much inconvenienced in that respect. But the *Utkaldipika* [Cuttack] of the 19th November gives an unqualified support to this proposal.

81. The *Sambalpur Hitaishini* [Bamra] of the 12th November is exceedingly glad to learn that His Majesty the King-Emperor George V has been most graciously pleased to present the "Edward Medal" to one Ram Lal Bauri, a coolie on the East Indian Railway, who fearlessly saved several children from the jaws of imminent death. The writer asks "What can be a matter of greater joy for a subject than to hear that the news of the good deed of a petty coolie reaches the ear of His Majesty the King-Emperor?"

SAMBALPUR  
HITAISHINI,  
Nov. 12th, 1910.

82. The *Utkaldipika* [Cuttack] of the 19th November, after giving a short biographical account of His Excellency Sir Charles Hardinge, the new Viceroy of India, makes the following observations:—

Observation regarding the policy of the new Viceroy.

"The first pronouncement of the incoming Viceroy has inspired India with ardent hopes. He has expressed a desire to conciliate all classes, creeds and races of India. This surely does not imply that every section of the community is to get whatever it desires, but it means that he will recognize the just claims of all. We offer our hearty welcome to Lord and Lady Hardinge. India, as everybody knows, has been passing through a great transition. No statesman can fail to recognize the mighty changes that have taken place socially and politically. The great awakening that has come over the land has been characterized by Lord Minto as the product of years of British administration and adaptation of British political thought. The Viceroy is the representative of His Majesty the King-Emperor. He naturally wields immense power, and, if he so shapes his policy, he can do immense good to the country. It is open to him to refuse to recognize the signs of the time and the legitimate aspirations of the people, as Lord Minto said the other day, or recognize them and deal with them in the best way possible. We hope he will follow in the footsteps of his illustrious predecessor and do all in his power to make India happy, prosperous and contented not by mere words of mouth, but by deeds, by introducing into his administration elements of sympathy in a large measure."

UTKALDIPIKA,  
Nov. 19th, 1910.



83. A correspondent of the *Utkaldipika* [Cuttack] of the 19th November writes to complain that the students of the Cuttack Ravenshaw College were unnecessarily forbidden by the present Principal of the same College to attend a religious meeting held in the Cuttack *Brahmo Mandir* on Tuesday, the 14th November, where Mr. Kshiti Mohan Sen, M.A., delivered a purely religious lecture on "death." As the lecture was very instructive, the students might have been much benefited thereby. They were deprived of this benefit owing to an error of the Principal. The editor supports his correspondent and observes that the Principal is not right in his action towards the students and that there must be some mystery about this.

UTKALDIPIKA,  
Nov. 19th, 1910.

84. The *Utkaldipika* [Cuttack] of the 19th November states that the amlas of the Cuttack Collectorate are sincerely sorry for the departure of Mr. Birley, the Magistrate-Collector of Cuttack, who was a very kind-hearted and popular district officer. The editor himself is also sorry for it. The amlas arranged a farewell meeting in honour of Mr. Birley. Babu Jagendranath Basu also arranged another farewell meeting in his honour, to which he invited both European and Indian ladies and gentlemen.

UTKALDIPIKA,  
Nov. 19th, 1910.

85. Referring to a recent ruling of the Calcutta High Court requiring that in every suit under section 106 of the Bengal Tenancy Act in the Orissa Revision Settlement, court-fees worth Rs. 10 will be required, the *Utkaldipika* [Cuttack] of the 19th November observes that, though this ruling is quite legal, its effects on the poor people of Orissa have been harassing to them, and that they are in this way debarred from getting the advantages which the Revision Settlement could afford. This ruling has made suits under section 106 of the Bengal Tenancy Act more costly than suits in the civil Courts, so far as Orissa is concerned. The writer, therefore, advises the people to seek the decision of their disputes in the civil courts rather than under section 106 of the Bengal Tenancy Act.

UTKALDIPIKA,  
Nov. 19th, 1910.

86. Referring to the recent judgment of the Calcutta High Court on the appeal in the *Karmayogin* sedition case, the *Utkaldipika* [Cuttack] of the 19th November observes that it is judgments of this kind which have enhanced the reputation of the High Court and have made the people shower praises on the impartiality of English Judges.

UTKALDIPIKA,  
Nov. 19th, 1910.

87. Referring to the Resolution on the Administration Report of the Police Department for the year 1909, the *Utkaldipika* [Cuttack] of the 19th November observes that though the conduct of the police regarding the prevention of anarchy and conspiracy is on the whole satisfactory, yet the connivance of the authorities at the conduct of the police in those cases in which the police were found by the High Court to have acted wrongly has raised some uneasiness in the public mind, for, for want of a sharp eye on the investigation department, that department becomes boastful and more and more oppressive. Regarding the President system, the writer observes that though the system itself is a very useful one, the appointment of incompetent persons as Presidents brings discredit on the system itself.

UTKALDIPIKA,  
Nov. 19th, 1910.

88. The Kothpada correspondent of the *Utkaldipika* [Cuttack] of the 19th November states that thieves are stealing ripe paddy from the fields of cultivators in that part of the Cuttack district and draws the attention of the police officers concerned to the matter.

UTKALDIPIKA,  
Nov. 19th, 1910.

89. A correspondent of the *Uriya and Navasamvad* [Bilaspore] of the 16th November states that the official heads of certain Government offices in Cuttack being Indians attend office late at 2 or 3 P.M. and consequently detain their clerks till 7 or 8 P.M., though these clerks attend office at 11 A.M. or even earlier. The writer hopes that "Government will please take steps to stop this and save the poor clerks from hardship."

URIYA AND NAVA-  
SAMVAD,  
Nov. 16th, 1910.



URIYA AND  
NAVASAMVAD,  
Nov. 16th, 1910.

90. The *Uriya and Navasamvad* [Balasore] of the 16th November hails with joy the suggestion of the *Times* of England regarding the coming of His Majesty Emperor George V to India and the suggested celebration of the Coronation Durbar at Delhi. The *Samvad Vahika* [Balasore] of the 17th November and the *Utkaldipika* [Cuttack] of the 19th November write also in a similar strain.

URIYA AND  
NAVASAMVAD,  
Nov. 16th, 1910.

91. A correspondent of the *Uriya and Navasamvad* [Balasore] of the 16th November addresses a long letter to that paper in which he writes many things against the *Utkalbarta* newspaper of Calcutta. Among other things the correspondent states that the *Utkalbarta* as a newspaper has no independent voice, that it is an organ which is compelled to publish such things as may be dictated by the newly constituted *Uriya Association* of Cuttack, or by Babu Srikrishna Mahapatra, Deputy Superintendent of Police, Calcutta; that Babu Srikrishna Mahapatra is a contributor to this paper which he cleverly uses as an instrument for his own purposes, though he gets his articles written by one of his amanuenses at Calcutta, that such manipulation of this newspaper by Babu Srikrishna Mahapatra encourages discontent and quarrels among the handful of the *Uriya* leaders, the best of whom, the Hon'ble Mr. M. S. Das, C.I.E., is unjustly and meanly vituperated; that Babu Srikrishna Mahapatra, who is a distant relation of Babu Gokulananda Chaudhuri, a member of the Cuttack Bar, took an important part in the late Council election at Cuttack in favour of the latter against the Hon'ble Mr. M. S. Das, C.I.E., who is even now vituperated in order to estrange the feelings of the public from him before the next Council election comes; and the *Utkalbarta* of Calcutta is being used as a chief instrument for this purpose.

UTKALDIPIKA,  
Nov. 19th, 1910.

92. The Kothpada correspondent of the *Utkaldipika* [Cuttack] of the 19th November states that about 40 persons have died of plague in Kuapal, Kanpur and other villages in that part of the Cuttack district.

UTKALDIPIKA,  
Nov. 19th, 1910.

93. The *Utkaldipika* [Cuttack] of the 19th November states that the *Panchak Jatra* of the god Jagannath at Puri passed off without any hitch or hindrance, and that the police discharged their duties satisfactorily.

UTKALDIPIKA,  
Nov. 19th, 1910.

94. The *Utkaldipika* [Cuttack] of the 19th November state that at a recent meeting of the Reception Committee of the Utkal Union Conference Babu Nimai Charan Mitra was appointed as the Joint Secretary, Babu Brajasundar Das as the Cashier and several others as Assistant Secretaries of the Committee, and that some other office-bearers were appointed to collect subscriptions for the next sitting of the Conference.

URIYA AND  
NAVASAMVAD,  
Nov. 16th, 1910.

95. The *Uriya and Navasamvad* [Balasore] of the 16th November states that the Lakshmi Nrisinha Life Insurance Company at Belguntha in Ganjam is in a very wretched condition and advises the people to discontinue their contributions to that Company.

UTKALBARTA,  
Nov. 19th, 1910.

96. The *Utkalbarta* [Calcutta] of the 19th November publishes a communication in which the writer says that the Utkal Union Conference is not an institution of the *Uriyas* alone and that therefore the *Uriyas* need not join it. The *Uriyas* can derive no benefit from it.

URIYA AND  
NAVASAMVAD,  
Nov. 9th, 1910.

97. Referring to the question "Who is a Hindu?" as asked by the Census authorities, the *Uriya and Navasamvad* [Balasore] of the 9th November observes that in its opinion the word "Hindu" should be very comprehensive embracing every inhabitant of India who is not a Christian, Muhammadan, or Parsi and who calls himself a Hindu. Even Buddhists, Jainas and Sikhs are, according to the writer, Hindus. The writer is in accord with the views of Mr. N. Gupta, editor of the *Lahore Tribune*, which are to the effect that, for census purposes, the individual, who calls himself or herself a Hindu, must be entered as such, for there is no authority given to the census officers to decide the question whether the person calling himself or herself a Hindu is or is not so.



98. In an article headed "Awakening among the Indian Races," the *Uriya and Navasamvad* [Balasore] of the 16th November states that one of the signs of the times is the general awakening among the Indian races to know themselves, to feel that they have some potentialities which are panting for becoming actualities, that this movement is specially racial, and that it has not yet reached the stage of becoming national, that Indian nationality will be only possible when there will be a fusion of the different races, if not in blood, but in a communion of interests; and that, when the day will come, when the different races will realize more fully the duties which they owe to one another, then it will be time to hail the advent of the Indian nation rich in enterprise and resources and capable of united action in all the departments of life.

URITA AND NAVA-  
SAMVAD.  
Nov. 16th, 1910.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;  
*The 3rd December, 1910.*







# REPORT (PART II)

ON

## NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

### Week ending Saturday, 3rd December 1910.

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REPORT

NATIVE-OWNED LANDS

Week ending 3rd December 1910

1910

1. Native-owned lands in the ...

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.**

*[As it stood on 1st January 1910.]*

| No. | Name of Publication.   | Where published. | Edition.  | Name, caste and age of Editor.                                                                    | Circulation. |
|-----|------------------------|------------------|-----------|---------------------------------------------------------------------------------------------------|--------------|
| 1   | "Amrita Bazar Patrika" | Calcutta         | Daily     | K. P. Chatterji, age 46, Brahmin                                                                  | 4,000        |
| 2   | "Behar Herald"         | Patna            | Weekly    | Monmatha Nath Dey, age 41, Pleader of Bankipore.                                                  | 500          |
| 3   | "Beharee"              | Bankipore        | Bi-weekly | Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.                                      | 750          |
| 4   | "Bengalee"             | Calcutta         | Daily     | S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.                                       | 6,000        |
| 5   | "Bihar"                | Patna            | Weekly    | Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.                             | 750          |
| 6   | "Day's News"           | Calcutta         | Daily     | Bai Premananda Bharati, age 51, Hindu.                                                            | 500          |
| 7   | "Hindoo Patriot"       | Ditto            | Do.       | Prish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court. | 800          |
| 8   | "Indian Empire"        | Ditto            | Weekly    | Kesab Chandra Panerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.     | 1,500        |
| 9   | "Indian Mirror"        | Ditto            | Daily     | Kai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.                            | 1,000        |
| 10  | "Indian Nation"        | Ditto            | Weekly    | Brojendra Nath Ghose                                                                              | 500          |
| 11  | "Karmayogin"           | Ditto            | Do.       | Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.      | 2,000        |
| 12  | "Kayastha Messenger"   | Gaya             | Do.       | Jugal Kishore, age 37, Kayastha                                                                   | 500          |
| 13  | "Musalman"             | Do.              | Do.       | A. Rasul and M. Rahman, Muhammadans                                                               | 500          |
| 14  | "National Daily"       | Do.              | Daily     | Bai Premananda Bharati, age 51, Hindu                                                             | 500          |
| 15  | "Reis and Rayyet"      | Do.              | Weekly    | Jogesh Chandra Dutt, age 69, a Calcutta house-owner.                                              | 500          |
| 16  | "Star of Utkal"        | Cuttack          | Do.       | Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.                    | 400          |
| 17  | "Telegraph"            | Calcutta         | Do.       | Satyendra Nath Bose, B.A., age 32                                                                 | 2,000        |

**ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.**

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | REMARKS. |
|-----|----------------------|------------------|----------|--------------------------------|----------|
| 1   | "Day's News"         | Calcutta         | Daily    | (See above)                    | Defunct. |
| 2   | "Karmayogin"         | Ditto            | Weekly   | (Ditto)                        | Ditto.   |
| 3   | "National Daily"     | Ditto            | Daily    | (Ditto)                        | Ditto.   |



# LIST OF NATIVE-OWNED PUBLICATIONS BY THE BUREAU

| No. | Name of Publication | Where Published  | Year Published |
|-----|---------------------|------------------|----------------|
| 1   | "Indian Times"      | Indian Territory | 1884           |
| 2   | "Indian News"       | Indian Territory | 1885           |
| 3   | "Indian Messenger"  | Indian Territory | 1886           |
| 4   | "Indian Voice"      | Indian Territory | 1887           |
| 5   | "Indian Echo"       | Indian Territory | 1888           |
| 6   | "Indian Star"       | Indian Territory | 1889           |
| 7   | "Indian Light"      | Indian Territory | 1890           |
| 8   | "Indian Herald"     | Indian Territory | 1891           |
| 9   | "Indian Journal"    | Indian Territory | 1892           |
| 10  | "Indian Review"     | Indian Territory | 1893           |
| 11  | "Indian Chronicle"  | Indian Territory | 1894           |
| 12  | "Indian Record"     | Indian Territory | 1895           |
| 13  | "Indian Observer"   | Indian Territory | 1896           |
| 14  | "Indian Reporter"   | Indian Territory | 1897           |
| 15  | "Indian Advocate"   | Indian Territory | 1898           |
| 16  | "Indian Standard"   | Indian Territory | 1899           |
| 17  | "Indian Beacon"     | Indian Territory | 1900           |

## ADDITIONAL AND OTHER PUBLICATIONS

| No. | Name of Publication | Where Published  | Year Published |
|-----|---------------------|------------------|----------------|
| 1   | "Indian News"       | Indian Territory | 1884           |
| 2   | "Indian Messenger"  | Indian Territory | 1885           |
| 3   | "Indian Voice"      | Indian Territory | 1886           |



## I.—FOREIGN POLITICS.

3209. In reporting that the British Minister, replying to Persia, has declined to discuss the presence of foreign troops in that country on the ground of irrelevancy, the

Britain and Persia.

*Bengalee* makes the following comments:—"The refusal to discuss the presence of foreign troops in Persia on the ground of its irrelevancy shows that the feelings between the Minister and the Persian authorities are at best strained. Foreign troops are actually present in Persia, and it is obvious that the Government and the people of Persia do resent their presence. In these circumstances England would be acting in the spirit of her high traditions if she were to interest herself in the question of the withdrawal of these troops. We have already said that His Majesty's Indian subjects, both Muhammadan and Hindu, would be profoundly impressed by any action which Great Britain might take in this behalf. There can be no hope of a revival of trade, says the British Minister, while the present anarchy continues. But did not the Persian Government conclusively prove that the interests of foreign trade have not suffered from the chaotic condition which seems to prevail in certain parts of Persia? In the note presented by Persia to Britain, she showed that foreign trade had made satisfactory progress during the last few months. As regards the denial by the British Minister that the measures proposed infringed Persia's sovereign rights, we should think that in a matter of this kind the feeling of Persia is the factor which ought to count more than anything else. If Persia thinks that a certain measure proposed by a foreign nation would mean the infringement of her sovereign rights, it ought to be England's high mission to see that the measure is not carried out. Lastly, as regards the proposed customs surcharge, Persia's proposal, as we have said, is eminently reasonable and, therefore, ought to be acceptable to England."

BENGALUR,  
22nd Nov. 1910.

3210. With regard to Russia's proposal to build a railway from the

The proposed Trans-Persian  
Railway.

Caucasus to Baluchistan, the *Bengalee* writes:—"Indian opinion would welcome this railway as a decisive link in the chain of causes which are effacing and must in the long run completely efface the supposed ineffaceable distinctions between the East and the West. It would certainly, by making communication between Asia and Europe easier as well as speedier, facilitate as well as expedite the process of racial fusion which commenced centuries ago and which is every day approaching its fruition—the destined realisation of the goal of a united humanity. That there may be some attendant disadvantages is quite true. But all things taken together, it will certainly do far more good than evil. Speaking of our own country in particular, we cannot forget that the construction of this railway will bring India into closer touch with European public opinion, and European public opinion is on the whole a force that makes for the progress of the world and the realisation of man's legitimate freedom."

BENGALUR,  
23rd Nov. 1910.

## II.—HOME ADMINISTRATION.

## (a)—Police.

3211. The *Bengalee* writes:—"It is refreshing to have observations like

The Statesman on the Police.

the following from an organ of Anglo-Indian opinion which in these days thinks it to be its duty to support everything official:—"Until the police are trustworthy agents of the Government and are recognised by the people at large as their friends and benefactors—names which can now be applied only in grim irony—we have to face the melancholy fact that so far as the masses are concerned, the representatives of British rule with whom they are brought in daily contact convey a miserable impression of British honesty and justice. No effort should be spared to remedy this grave defect in British administration, which we

BENGALUR,  
23rd Nov. 1911.



commend to Lord Hardinge's attention. It is not too much to say that if he can purge an agency of Government which presents a constant caricature of British rule he will have done more than the majority of his predecessors to give contentment to rural India.' Our contemporary gives us an estimate of the average policeman, as he is to-day, which it would be difficult to improve upon. We heartily join in the appeal which the *Statesman* makes to His Excellency the Viceroy."

(b)—Working of the Courts.

INDIAN EMPIRE,  
22nd Nov. 1910.

3212. Referring to the *Statesman's* observation that the High Court's judgment in the *Karmayogin* case would be

The *Statesman's* article on the judgment in the *Karmayogin* case.

"treated as the Magna Charta of the agitator," the *Indian Empire* writes:—"If this is not contempt of Court, we laymen do not understand what

may constitute that offence, for if it means anything it means that the High Court, and more particularly Mr. Justice Fletcher, has lent its weight or authority to a sort of agitation which the Executive Government regard as seditious. . . . Indeed, our faith in Sir Lawrence Jenkins is firm that he will not easily allow the High Court—the Palladium of Justice as we regard it to be,—to be thus abused by any and every penny-a-liner, however much he may thing that he basks in official sunshine. This is not the first time that the *Chowringhee* paper will have brought itself within the purview of law."

BENGALUR,  
22nd Nov. 1910.

3213. The *Bengalee* says that the accused in the Dacca conspiracy case believe, rightly or wrongly, that the case of justice would be best served by their case being tried by

The Dacca conspiracy case.

the Special Tribunal. They do not ask for any extraordinary favour. They only pray that the authorities should direct their case to be tried by a Tribunal which they themselves instituted with the avowed object of dealing with cases of that kind. It is hoped that the authorities will see their way to grant the prayer.

AMRITA BASAR  
PATRIKA,  
24th Nov. 1910.

3214. Referring to the refusal of the trying Magistrate to withhold the commitment of the Dacca conspiracy case to the Sessions, pending the result of the petition submitted by the accused to the Government of India, the *Amrita Bazar Patrika* writes:—"The Magistrate did not see his way to grant the prayer, observing that if the accused had been more diligent they might have expedited the submission of the petition and its consideration by the Government. Those who know the situation will hardly appreciate this. It is now pretty well-known how difficulties stood in the way of the accused in submitting their petition. No printing press would even undertake to print it till the Magistrate was moved and was pleased to direct there was nothing objectionable in their so doing. Nay, this order too was not given then and there; but the Magistrate took time to consider the prayer? Can anybody tell us why this evident hesitation? So far as the public are concerned, they find in it an object-lesson as to the chilling effect of the new Press Regulation; and we beg to invite the attention of His Excellency Lord Hardinge to this phase of the question. Be that as it may, when the petition of the accused is still pending before the Government of India in the Home Department, we believe no harm would have accrued to any party if another postponement were granted by the Special Magistrate; on the other hand, such a course would have fitted in quite with the circumstances and given satisfaction to the Special Magistrate."

*Ibid.*

3215. Referring to the reply of the Government of India intimating that the memorial of the accused in the Dacca conspiracy case had been forwarded to the Home Department for disposal, the *Bengalee* says that the public would have been infinitely more pleased if the memorial had been disposed of one way or the other before the commitment order was passed.

*Ibid.*

3216. The *Amrita Bazar Patrika* observes:—"If such a case as the Dacca conspiracy case can be disposed of under the ordinary provisions of the Criminal Procedure

e, where is the necessity for a special criminal law like Act XIV of 1909?

AMRITA BASAR  
PATRIKA,  
24th Nov. 1910.

*Ibid.*



We trust a member of the Supreme Council will ask the Government to be so good as to enlighten the people on this subject."

## (c)—Jails.

3217. With regard to the proposal of the Inspector-General of Jails, Madras, to convert jails, as far as practicable, into schools for the training of the adolescent jail population in practical arts or industries, and with a view to creating in their minds an interest and aptitude for some profitable profession or business, the *Indian Empire* writes:—"The programme of work provided by the Inspector-General and the proposal of a separate jail for adolescent prisoners are both likely to go to realise these objects—the reformation, the teaching of a trade and freedom from corrupting influences—which will save a prisoner from lifelong corruption and depravity. We wish that the attention of the jail authorities in other provinces would be drawn to the proposals of Colonel Macnamara and induce them to follow his example."

The Madras jails.

INDIAN EMPIRE,  
22nd Nov. 1919.

3218. Commenting on the explanation of the Superintendent of the Presidency Jail with regard to the delay in the release of the discharged printer of the *Karmayogin*, the *Bengalee* writes:—"If the Jail Department was not to blame, and the Superintendent makes out that it was not, then the rules which permitted the frequent transfers to which he refers and which evidently did not require that a man who had appealed to the High Court against his conviction by a subordinate Court and whose appeal, after having been heard from day to day, was about to be disposed of, should be detained in a jail where the order of release, if it was to be passed, might reach him within the shortest time were certainly to blame. Why should a man who had appealed to the High Court have been removed first to one jail and then to another, without the authorities of the jail where he had been first interned even knowing where he was at the time when the order of release reached them? . . . Nor must it be forgotten that in this case the order of their Lordships releasing the prisoner had taken full seven days in travelling from the offices of the High Court to the office of the Chief Presidency Magistrate. For this delay of seven days—by far the greater part of the delay—the responsibility must rest with those in the offices of the High Court, whose duty it was to transmit the order. If in this case also it is the system, not the men, with whom the responsibility rests, then the sooner a system which sanctions a procedure so obviously faulty is reformed the better for every body and every interest concerned."

The *Karmayogin* printer.

BENGALUR,  
22nd Nov. 1919.

3219. The *Amrita Bazar Patrika* regrets that there should have been as much as ten days' delay in giving effect to the High Court judgment and setting the printer of the now defunct *Karmayogin* free. Nothing would have been lost if Manmohan Ghose, the printer, had been kept in the Presidency Jail. On the other hand, his transfer from one jail to another involved an unnecessary drain on the public exchequer. The journal asks under whose orders and for what reasons these transfers are made.

Ibid.

AMRITA BASAR  
PATRIKA,  
24th Nov. 1919.

## (d)—Education.

3220. In view of the frequency of the complaint that Indian students do not receive at British Universities the treatment and consideration which is their birthright as British subjects, the *Amrita Bazar Patrika* says the authorities should interest themselves in the matter.

Indian students in British Universities.

AMRITA BASAR  
PATRIKA,  
24th Nov. 1919.

3221. In connection with the advancement of industrial education, the *Indian Nation* writes:—"In spite of the great *swadeshi* agitation of five years ago, we have failed to be animated with a true spirit of industrialism. The movement was actuated by a political motive and when the fervour roused by the fleeting passions of an hour had subsided, the desire to better our

The failure of industrial education in India.

INDIAN NATION,  
25th Nov. 1919.



material condition by reviving our dead industries and creating new ones vanished into thin air. The essential requirement of industrial development is capital, and so long as the class who have the wherewithal to supply it, refuse to have any confidence in their countrymen and to unloosen their purse-strings, the movement must remain only a pious hope in the minds of those who wish well of their country. It was thought that it would be impossible to gain that confidence unless we had among us a number of men with expert knowledge, and hence the association was inaugurated to send students to foreign countries to acquire that. Many of them have now returned, but few have been able to utilise their knowledge in practical work, and the rest have taken to other walks of life. The mistake was that these men learnt a craft with the ambition of securing a position as manager or superintendent of a factory; the factories do not exist, and they are without the work for which they were trained. It is useless to continue sending men to Europe to learn every conceivable industry, if they cannot be employed in its development afterwards. It is very disappointing, but this simple fact should be recognised."

(e)—*Local Self-Government and Municipal Administration.*

HINDOO PATRIOT,  
25th Oct. 1910.

3222. The *Hindoo Patriot* hopes that the Government will accede to the request of the Calcutta Corporation and appoint a Joint Committee consisting of representatives of the Corporation, the Police, the Society for the Prevention of Cruelty to Animals and the general public, to enquire into the alleged grievances of gharrywallas in Calcutta.

(h)—*General.*

INDIAN EMPIRE,  
22nd Nov. 1910.

3223. Referring to Rai Bahadur Kissori Lal Goswami's appointment to a seat on the Bengal Executive Council, the *Indian Empire* writes:—"The Government has labelled Rai Bahadur as the most eligible man in Bengal, but no Bengali of whatever shade of opinion will subscribe to that view."

BENGALIAN,  
23rd Nov. 1910

3224. In protesting against the alleged exclusion of the Congress leaders from the higher appointments under Government, the *Bengalee* writes:—"Did not Babu Bhupendra Basu and his friends in the Congress ask for the formation of Executive Councils and the introduction of the Indian element into those Councils? They have now got what they wanted—the Moslem League was nowhere in this agitation. And yet when the boon is conferred, the Congress leaders are left in the cold: others share the benefits of the concession. . . . The Congress leaders have in part got what they wanted, and they ought not to be excluded from participation in the boon. Babu Debendra Chandra Ghose's point of view is that they went counter to the declared policy of the Government. In other words Government ought never to appoint as members of the Executive Council those who have opposed its measures or its policy. Under this extraordinary *dictum* people are to be disqualified for these high offices for holding opinions which may be perfectly legitimate, but which may be disapproved by official authority. To hold this view is to persecute opinion and to defeat what has been held to be the chief justification for the appointment of Indians to the Executive Council, viz., that such members, while loyally co-operating with the Government, will represent with accuracy and emphasise the views of their countrymen on public questions. It is needless to add that those who have passed their lives in the faithful and earnest exposition of the sentiments of their countrymen are best qualified for this high and responsible task."

MUSALMAN,  
26th Nov. 1910.

3225. With regard to the appointment of the Indian Member in the Bengal Executive Council, the *Mussalman* expresses doubt as to whether the selection has been the best under the circumstances.



3226. With regard to the formation of the Bengal Executive Council, the *Indian Mirror* writes:—"Sober and moderate men must acknowledge that whatever grievance the people may have had in connection with the partition, is redressed, in a substantial measure, by the newly formed Executive Council. . . . The Indian Membership of the Bengal Executive Council has at last been filled up. The Hon'ble Rai Bahadur Kishori Lal Goswami, M.A., B.L., of Serampore, who has been appointed to the office, may not be known in the *Pioneer* office, but is known and esteemed by the entire Bengali community. If he is not so well-known elsewhere as in his own Province, it is only because he has never been in the rank of militant politicians. He is, however, a public leader in the true sense of the term, being connected in an unobtrusive way with all commendable movements. He is one of the most influential zemindars of Bengal, and comes of an ancient family in the Province. . . . As one who combines wealth, influence, education, culture and public spirit in his person, he will, we are sure, do credit to his office. He distinguished himself as an honest and independent member of the Bengal Legislative Council, and uniformly sustained his reputation as such. . . . We do not think a better selection could have been made. . . . An Executive Council is, indeed, a great concession to Bengal, for which we ought to be deeply grateful to the Government, and to Lords Morley and Minto in particular. If anyone still sulks and foams over the partition, he is certainly beyond the pale of good sense and gratitude."

INDIAN MIRROR,  
25th Nov. 1910

3227. The *Indian Empire* states that the Hindu idea of coronation is associated, not merely with pageants and merry-making, but also with concessions and grants, with release and relief. It is hoped that this phase of the question will not be lost sight of by the rulers.

INDIAN EMPIRE,  
22nd Nov. 1910.

3228. Commenting on an article headed "The new Law Member" in which the journal "India" says that the bureaucracy are determined to boycott those who have been actively identified with the Congress movement, the *Bengalee* writes:—"The avoidance of the Congress and of Congress men can only show that the authorities are more or less unconscious of the real tendency of the movement they have themselves inaugurated. They clearly do not realise that the expansion of the Councils is but the first step in a long march which must culminate in the attainment by India of the goal of her aspirations—Self-Government within the Empire. . . . Even Lord Morley and Lord Minto have told us that their chief object in inaugurating the reforms is to satisfy legitimate aspirations and to associate the people more largely than before in the actual work of administration. Is this object likely to be realised by the exclusion of the very men in whom these 'legitimate aspirations' have taken the most definite form and shape, who have done more than anybody else to educate the public as well as the Government in regard to the legitimacy and reasonableness of these aspirations and whom their own people look upon as their fittest representatives? To say that certain reforms are intended to associate the people in the work of administration and at the same time to exclude the only or at any rate the best spokesmen and the most eminent representatives of the people from participating in the benefits of those reforms is a stroke of policy which we neither understand nor are able to appreciate."

BENGAL EE,  
22nd Nov. 1910.

3229. In pleading for a full attendance at the approaching session of the National Congress, the *Bengalee* writes:—"The restrictive measures have heavily hit the constitutional party and are calculated to cripple their activities, while they barely touch those whose activities are of the revolutionary order. The Seditious Meetings Act will in the natural course of things come under review in March next, and the Government ought to be placed in possession of the authoritative expression of Indian opinion in regard to the advisability of renewing it. The new Press Legislation has interfered with the free and legitimate expression of public opinion. The Congress ought to make a pronouncement upon it. Then there are the Council Regulations which, in the words of the appeal of the Reception Committee, 'it should be our earnest endeavour to get modified before the next elections come off.' These and others are some

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of the problems on which united India will have to speak through its accredited representatives in Congress assembled. We feel therefore no hesitation in inviting our countrymen in Bengal and elsewhere to muster in strong force at the Allahabad Congress and contribute to the success of the national gathering."

BENGALER,  
22nd Nov. 1910.

3230. Commenting on Mr. Sinha's recent speech, the *Bengalee* writes:—

Mr. Sinha's speech.

"The public were told that 'to-day the better mind, the ripper mind of India, recognises that these measures were to some extent at least necessary, and every one recognises that in any case they were taken in perfect good faith.' We refrain from using the expression 'damning with faint praise.' But it is difficult to see what force remains in this defence of the repressive measures in question, when we put together the three qualifying phrases to some extent, at least, and in any case. The gist of the argument seems to be that whether the measures were necessary or not, the good faith that inspired them was a sufficient justification. Unfortunately for this argument, good faith is not and can be no sufficient justification for restrictive measures which we believe to have been highly unwise even from the point of view of the Government, as they added to the volume of unrest and dissatisfaction."

BENGALER,  
22nd Nov. 1910.

3231. Referring to the Coronation Durbar, the *Bengalee* writes:—"The

The Coronation Durbar.

*Pioneer* objects to the Durbar being held at Calcutta on the ground that it is the capital of Bengal which is the centre of the unrest. It seems to us that that is exactly the reason why it should be held here; for the presence of the sovereign will not fail to have a mollifying effect and evoke an unwonted display of loyal enthusiasm. . . . "Though a great centre of trade," observes the journal, "Delhi has already sunk into the position of a provincial town; and but for its architectural monuments, it would have by this time found its place among the forgotten relics of decayed cities. Nor is the Coronation Durbar to be regarded merely as an eastern pageant. Even the genius of the most 'brilliant' Viceroy that India has ever had failed to invest a Coronation Durbar with that character. It will necessarily be lacking in some of the elements of an Eastern Coronation. There will be no weighing of the sovereign in the scales against masses of gold and silver. There will be no gifts to Brahmins and *fakirs*—no present of 'jaghirs' to those whom the sovereign delights to please and honour. On the other hand there will be in evidence the features of a Western demonstration—there will be the military displays—there will be the official banquets—there will be the distributions of stars and ribbons. Above all, we trust, there will be, in response to the demands of a progressive age, the bestowal of political boons which will arouse the enthusiasm of a loyal and grateful people. Let us not, therefore, think of the Coronation Durbar as merely an affair of the East. The East and the West are now blended together on the banks of our sacred streams in the pursuit of a common life and in the accomplishment of a common destiny. Let the Coronation Durbar be, therefore, held in the capital of the greatest Empire that the East has ever seen, founded by the greatest nation that has ever sprung from the West. Here in Calcutta more than in any other city in the Indian Empire, the life of the East and the West is linked together—here in the Orient we have more than anywhere else the most important seat of Western culture and civilization. Calcutta ought, therefore, to be most fittingly the seat of the Coronation Durbar."

HINDOO PATRIOT,  
24th Nov. 1910

3232. The *Hindoo Patriot* writes:—"It so happens that the 1st of

*Ibid.*

January 1912, when the Coronation Durbar is announced to be held at Delhi, falls on the 10th day of the Moharram. It is well known that the 10th day of the Moharram is observed as a day of general mourning by the followers of Islam. No Muhammadan can, therefore, be expected to take part on that mourning day in the general rejoicings to be occasioned by the Coronation with the result that His Highness the Nizam of Hyderabad, the premier Feudatory Chief of India, Her Highness the Begum of Bhopal, His Highness the Nawab of Rampur and other Muhammadan ruling princes will not be able to attend the auspicious ceremony at all. We believe a representation will be made on the subject by the Muhammadan subjects of the Imperial Crown later on."



3233. In contrasting the rival attractions of Calcutta and Delhi as the scene of the Coronation Durbar, the *Hindoo Patriot* writes:—

The Coronation Durbar. "Having regard to the advantages and disadvantages of both Calcutta and Delhi, the weight of opinion seems to be in favour of Delhi, as the Durbar on account of the King's visit, is to be held on a far more magnificent scale than was done at the last occasion. If the King had not consented to come, a hue and cry would have been raised all over the land against the Durbar being held at Delhi on the ground of prohibitive cost, and the Government of India would have been placed in an embarrassing position in the matter. But now that the King is to come as officially announced, and as the oriental people regard the King not only as an emblem of authority, but as the emblem of divinity, all objections that might otherwise have been raised on that score of cost should disappear, as all classes of people will be actuated by feelings of devoted loyalty and will grudge no expense to accord a fitting reception to His Majesty in a right royal style. So the announcement of the intended Royal visit to attend the Coronation at Delhi makes the case stronger for the Durbar to be held at Delhi than at Calcutta for the various considerations explained above."

HINDOO PATRIOT.  
20th Nov. 1910.

3234. The *Bengalee* publishes the following summary of a speech recently delivered by Lord Crewe at Liverpool:—

Lord Crewe on India. "They all loved Their Majesties. The feeling of His Majesty's Indian subjects could not be stronger or more intimate, but it was different and must be different from the West, and owing to that difference, those who are in a position to judge augur the most favourable effects upon Indian opinion and the general condition of affairs in India from the visit."

BENGALUR.  
23rd Nov. 1910.

Commenting on the above, the *Bengalee* writes:—"The speech would have lost none of its value or force if Lord Crewe had made no reference to the so-called differences between the East and the West. What, by the way, does the new Secretary of State mean by saying that *owing to that difference* the King's visit would make the most favourable effects upon Indian opinion? Does he mean that it would not make the same effect upon some other portion of the King's subjects?"

3235. The *Hindoo Patriot* writes:—"The words that have fallen from Lord Hardinge in the course of his public speeches both in England and India up to this time are full

of promise and extremely gratifying and re-assuring. They are also straightforward, sympathetic and sincere by all means. But after the sad experience we have learnt from Lord Curzon's first utterances, making glowing promises which inspired hopes of paradise in the public mind simply to be doomed to bitter disappointment ultimately, it cannot be safe to build aerial castles at the very outset of Lord Hardinge's administration."

HINDOO PATRIOT.  
23rd Nov. 1910.

Rai Kishori Lal Goswami and the Local Self-Government department.

3236. The *Amrita Bazar Patrika* thanks Sir Edward Baker for making over the Local Self-Government department to Rai Kishori Lal Goswami.

AMRITA BAZAR PATRIKA.  
29th Nov. 1910.

3237. The *Bengalee* writes:—"Lord Minto would have done a noble work if he had modified the scheme of the partition of Bengal as it was carried out by his masterful

predecessor. Unfortunately, that was not to be. Bengal mourns to-day, as it did when Lord Curzon left, and when Lord Minto arrived. It mourns still. Viceroys may come, Viceroys may go; but it will mourn till the greatest wrong done to the public opinion of Bengal is undone. Why does not Bengal rejoice at the elevation of the Bengal Government to the status of Council Government? That would have sufficed under the old conditions—sufficed to remove any administrative shortcomings. But the difference now is that whereas administrative shortcomings were made the pretext for the partition, one of the divided parts of old Bengal gets the benefit of Council Government which would have sufficed for United Bengal.

BENGALUR.  
23rd Nov. 1910.

"Lord Hardinge has declared that he believes in courage and sympathy. We appeal to him, while he is still on the threshold of his Indian career, to display both his 'courage' and his 'sympathy' by modifying the partition of Bengal. Let him consult the best public opinion in the land, and applying the highest principles of statecraft, win a people's love."



INDIAN MIRROR,  
22nd Nov. 1910.

3238. In bidding farewell to Lord Minto, the *Indian Mirror* says that the good he has wrought will live even after the present generation has passed away. The seed he has sown will undoubtedly germinate and fructify to the good of India and England alike.

BENGALER,  
25th Oct. 1910.

3239. Commenting on Lord Minto's administration, the *Bengaler* writes:—  
"There is, we believe, complete unanimity as to the splendid personal qualities of his Lordship, his desire to conciliate and his manifest disposition to show that a Viceroy can pursue measures of repression without uttering one provocative word. Ample justice has been done to the splendid physical and moral courage he brought to bear upon the handling of a perplexing and dangerous situation and to his unfailing courtesy and kindness of tone towards supporters and critics alike."

BENGALER,  
24th Oct. 1910.

3240. The *Bengaler* congratulates the Bengal Government on its choice of a successor to Mr. Ali Imam, as standing counsel. The High Court remaining outside politics, legal appointments ought to stand outside racial or political considerations. The golden rule in India is to maintain inviolate the tradition of an independent judiciary, and law officers whose opinion should be uncoloured, or rather discoloured by politics.

AMRITA BASAR  
PATRIKA,  
24th Oct. 1910.

3241. The *Amrita Basar Patrika* says that the appointment of Mr. B. C. Mitter as the standing counsel for Bengal is bound to give satisfaction to the public.

HINDOO PATRIOT,  
25th Nov. 1910.

3242. The *Hindu Patriot* says that the appointment of Mr. B. C. Mitter as standing counsel in the Calcutta High Court will give satisfaction to the public. He will be the right man in the right place.

MUSALMAN,  
18th Oct. 1910.

3243. The *Mussalman* congratulates the Government on the appointment of Mr. B. C. Mitter, Bar-at-law, as standing counsel.

AMRITA BASAR  
PATRIKA,  
23rd Nov. 1910.

3244. The *Amrita Basar Patrika* says that it is not true, as alleged by Mr. Chirol, the special correspondent of the *Times*, that the late Lieutenant-Governor of Eastern Bengal was compelled to resign "in deference to the agitation got up by the party of disorder", or that he was asked to resign at a time when he was engaged in helping suffering humanity upcountry by his famine measures.

HINDOO PATRIOT,  
25th Nov. 1910.

3245. The *Hindoo Patriot* writes:—"When Lancashire is to reap the full benefits or at least a lion's share of the benefits to be accrued from the extension and improvement of cotton cultivation in India, there is nothing to show in consistence with the principles of equity and justice, why Lancashire should not unloosen her purse strings liberally in support of a movement that would benefit her materially. While asking Manchester to grant a very liberal contribution in support of the project, we do not mean to say that the Government of India should do nothing to encourage cotton growing and help the industry with their resources. On the contrary, the Government should recognise it as a part of their bounden duty to accord as much help as can possibly be given with a view to stimulate the exertions of the cultivators to grow cotton in large quantities."

AMRITA BASAR,  
PATRIKA,  
24th Nov. 1910.

3246. The *Amrita Basar Patrika* writes:—"After the retirement of ex Judge Babu Lal Mohan Das, the public expected, as a matter of course, that an Indian would be selected to fill up the vacancy: indeed, so far as they are concerned, they are aware that a vakil of the High Court was selected. It was expected, nay, as good as understood, that this gentleman would take his seat on the Bench after the vacation. But this expectation has not yet been fulfilled. We fail to understand the reason. By the bye, the Public Service Commission recommended that one-third of the total number of the Judges of the High Court of Calcutta should be Indians. If the total number of permanent Judges be fixed at fifteen (as we understand has already been sanctioned by the Secretary of State), there should be five Indian Judges on the High Court Bench, whereas there were only four Indian



Judges before the retirement of Babu Lal Mohan Das; and now there are only three, or one-fifth."

3246. The *Amrita Bazar Patrika* writes:—"Ever since the creation of the North-Western Frontier Provinces, raids and dacoities in British territories have become more frequent, more impudent, more outrageous than was the case before. And what is stranger still is that there is hardly any appreciable improvement in the situation. Detection, not to speak of punishment and restitution, is almost unknown; and this perhaps, due to the policy that has been adopted towards the recalcitrant tribes. A writer in the *United Service Magazine* some time ago suggested that Sikh Military Colonies should be established on the border, as this might be expected to prove some check on the raiders and outlaws. He also suggested that hostages might be taken from the tribes which are known to be most criminal and reckless. Perhaps this would not be in consonance with the canons of ultra-civilized administrations, but in dealing with the fierce, revengeful, bold and unscrupulous border man, more than a milk and water policy seems to be most efficacious."

3247. The *Amrita Bazar Patrika* urges that public meetings should be held everywhere to protest against Mr. Gait's order that the lower castes are not to be enumerated as Hindus in the approaching census. The Hindu Sabhas should come forward to state the absolute truth in the matter for the information of the authorities, and the depressed classes themselves should lose no time in pointing out that under the proposed innovation they are threatened with social extinction.

3248. Referring to the rumour that Sir Lawrence Jenkins was likely to succeed the present Governor of Madras, the *Indian Nation* writes:—"If Judges are allowed to look forward to promotion, some of them might be tempted to attain this by wishing to please those in whose hands their advancement lies . . . We are glad in the interest of this province that the rumour has turned out untrue, as we can ill afford to lose a Chief Justice who has restored to the highest measure the confidence of the people in the High Court and in British justice generally."

3249. The *Indian Nation* writes:—"A very marked feature of the ceremonials of the past week in Calcutta in connection with the change of Viceroys has been the display of military pageantry. The review of ten thousand troops the week before last was the most imposing of its kind held in Calcutta during recent years. The escort provided for Lord Hardinge's entry into Calcutta was the largest provided for any Viceroy during the last twenty years, and it consisted of entirely European troops. Then we do not remember of such State ceremonials as took place last Wednesday in connection with the inauguration of the new Viceroy. Not only was his warrant of appointment read before a large assembly in Government House, but also to the troops on parade on the Maidan. All this may have an useful result. The Indian people are easily impressed with display of magnificence and power, and this will help them to realise the might and greatness of British rule. It is necessary among a certain class. We hope our meaning is obvious. Perhaps this was intended."

3250. The *Amrita Bazar Patrika* writes:—"The Deputy Commissioner of Cachar has suspended two officers, because of their connection with the *Arunachal*. . . . Apart from the great sensation which the action of the Deputy Commissioner has produced, issues of far-reaching importance are involved in it, which affect every Hindu. The *Arunachal* is a thoroughly religious body, there being nothing of a political character in it. Such being the case, does not the action of the Deputy Commissioner amount in a manner to interference with the religious faith of the Hindus? Then, is he legally justified in taking the step? So long the *Arunachal* is not proclaimed by the Government, we hold no official can claim the privilege which the Deputy Commissioner seems to have arrogated to himself. We think some non-official Hindu member of the local

AMRITA BAZAR  
PATRIKA,  
26th Nov. 1910.

AMRITA BAZAR  
PATRIKA,  
26th Nov. 1910.

INDIAN NATION,  
28th Nov. 1910.

INDIAN NATION,  
28th Nov. 1910.

AMRITA BAZAR  
PATRIKA,  
26th Nov. 1910.



Legislative Council will interest himself in the matter and get the mystery hanging over it cleared up by some pointed questions. Mr. Jackson, the Deputy Commissioner, passed the following order, dismissing Babu Akhil Chandra Gupta: 'No argument can be entered into. The order will be complied with or his services dispensed with. . . . All this because Babu Akhil Chandra would not cut off his connection with the *Arunachal*, a religious body, against whom, however, the police have got no evidence.'

### III.—LEGISLATION.

BENGALUR,  
24th Nov. 1910.

3251. In view of the fact that the Calcutta Improvement Bill has already been introduced into the Bengal Legislative Council, the *Bengales* urges the public, especially the rate-payers in the Northern Section of the town, to enter their protests without further delay. "There are to be only seven members of the Calcutta Improvement Trust," writes the journal, "as against fourteen of the Bombay Trust, and of these seven, four will be Government members and only one will be returned by the elected Ward Commissioners. The official representation on the Trust will be overwhelming, and the interests of the rate-payers will be confided to hands other than those of their chosen representatives. To say the least, this is a mediæval arrangement in entire conflict with the spirit of the new Reform Scheme and the administrative system of which it is the key-note. There is no special virtue attaching to a large number except that it facilitates wider representation. If the Government insists upon maintaining seven as the maximum number on the Improvement Trust, the Corporation which is to be burdened with the lion's share of the financial responsibility ought to enjoy the lion's share of the representation. The plainest considerations of justice demand that if there are to be seven members of the Improvement Trust, four should be returned by the Corporation. The powers of the President should be strictly defined. He should not be the autocrat of the situation, but the chief among colleagues whose corporate behests he is to carry out. . . . As to the schemes there ought to be a comprehensive survey of the area to be improved. Let each individual scheme hang one on the other, so that priority may be given to the most pressing and urgent ones. The sanitary schemes should have precedence over all others. The big arterial roads which are so costly may wait till the ones needed in the interests of sanitation have been completed. Nor can we overlook the extraordinary provisions regarding the acquisition of land to which we have more than once referred and which need thorough revision. In any case it is the duty of the rate-payers to rise to the gravity of the situation and do what lies in their power to protect their interests, and the earlier they bestir themselves the better for them."

### VI.—MISCELLANEOUS.

AMRITA BASAR  
PATRIKA,  
25th Nov. 1910.

3252. The *Amrita Basar Patrika* writes:—"We have in Bengal some periodicals devoted to agriculture and allied subjects, and if we are not mistaken, some information is doled out to them by the department from time to time. If proper encouragement were lent to these organs, we are sure much practical good may be achieved. The results of the operations of the department so far have to be hunted for in costly English brochures and reports, inaccessible to the general public. This, as we have repeatedly urged, is hardly the right way to do things. Let us hope that proper encouragement and aid would be afforded to vernacular publications already existing."

G. C. DENHAM,

*Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,  
9, ELYSIUM ROW,  
The 3rd December 1910.

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